UNIVERSITY OF ST. MICHAEL'S COLLEGE
3 1761 04054 7630

JOHN M. KELLY LIBRARY

Donated by
The Redemptorists of
the Toronto Province
from the Library Collection of
Holy Redeemer College, Windsor

University of
St. Michael's College, Toronto

HOLY REDEEMER LIBRARY, WINDSOR
TRANSFERRED
UNIVERSITY OF ST. MICHAEL'S COLLEGE TORONTO
LIBRARY

NEW SERIES OF HOMILIES FOR THE WHOLE YEAR

NEW SERIES OF HOMILIES FOR THE WHOLE YEAR

By

Right Rev. Jeremias Bonomelli, D.D.
BISHOP OF CREMONA

TRANSLATED BY

RIGHT REV. THOMAS SEBASTIAN BYRNE, D.D.
BISHOP OF NASHVILLE

VOLUME II

NEW YORK, CINCINNATI, CHICAGO
BENZIGER BROTHERS
PRINTERS TO THE HOLY APOSTOLIC SEE | PUBLISHERS OF BENZIGER'S MAGAZINE

ST. PATRICK'S LIBRARY
TRANSFERRED
HOLY REDEEMER LIBRARY, WINDSOR

Nihil Obstat.

REMY LAFORT,
Censor Librorum.

Imprimatur.

✠ JOHN M. FARLEY,
Archbishop of New York.

NEW YORK, MAY 1, 1909.

COPYRIGHT, 1909, BY BENZIGER BROTHERS.

Contents

PAGE

First Sunday of Lent

Homily I 7
Homily II 21

Second Sunday of Lent

Homily III 36
Homily IV 46

Third Sunday of Lent

Homily V 59
Homily VI 71

Fourth Sunday of Lent

Homily VII 86
Homily VIII 98

Passion Sunday

Homily IX 113
Homily X 125

Palm Sunday

Homily XI 139
Homily XII 150

Easter Monday

Homily XIII 158
Homily XIV 170

First Sunday after Easter

Homily XV 185
Homily XVI 195

SECOND SUNDAY AFTER EASTER
Homily XVII 212
Homily XVIII 222

THIRD SUNDAY AFTER EASTER
Homily XIX 235
Homily XX 250

FOURTH SUNDAY AFTER EASTER
Homily XXI 262
Homily XXII 273

FIFTH SUNDAY AFTER EASTER
Homily XXIII 286
Homily XXIV 296

SUNDAY WITHIN THE OCTAVE OF ASCENSION
Homily XXV 305
Homily XXVI 314

INDEX 325

NEW SERIES OF HOMILIES FOR THE WHOLE YEAR

First Sunday in Lent

HOMILY I

BRETHREN: We helping do exhort you, that you receive not the grace of God in vain. For He saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time; behold now is the day of salvation; giving no offense to any man, that our ministry be not blamed; but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.—EPISTLE, 2 *Cor.* vi. 1-10.

MY DEAR friends: The Epistle of this Sunday, the first of Lent, which I have just read for you, is taken from the sixth chapter of the second Epistle of St. Paul to the Corinthians. It will be necessary in order that you may the better understand its drift, before beginning to explain it, to tell you why the Apostle was led to speak of him-

self and to give this eloquent defense of his apostolate.

It is clear from his Letters and from the Acts of the Apostles, written by St. Luke, that the Apostle had two classes of enemies, namely, the Gentiles, and the Hebrews, his own fellow-countrymen, and of the two the Hebrews were incomparably the more ferocious. And what is still more wonderful is, that not only were those Hebrews who clung obstinately to Judaism violently hostile to him, but also those who had embraced the Faith and professed to be Christians. By some of these latter, and they were both numerous and influential, St. Paul was suspected of denying and despising the Old Law, of not being a true apostle, of being inferior to the other apostles, and of not being recognized by them. It was quite natural, then, that St. Paul, seeing that his apostolic mission was called in question, should set himself to show his credentials and to give proofs of his apostolate, if, as he himself says, his labors were not to be without fruit.[1]

This is why, in so many passages of his Letters, and notably in the two to the Corinthians and in that to the Galatians, he speaks of himself, narrates his conversion, tells how he received his apostolic mission from Jesus Christ Himself, and describes his labors in such terms as would seem to indicate that he was writing a panegyric of himself. But, my friends, can you fancy for an instant that a soul like his, a soul so humble and all aflame with love of Jesus Christ; a soul that sought only the glory of Christ and the salvation

[1] Gal. ii. 2.

of his brethren, that gloried only in the cross, and in the opprobrium that came to him because he was filled with the spirit of the Gospel; can you fancy, I say, that such a soul would be so vain as to seek glory from his works and be content with the reward of a little empty praise?

If, then, the Apostle speaks of himself in this place and gives a rapid sketch of his office and of the incredible toils he endured, he does so solely to exalt his authority, which had been attacked; and he exalts it for the benefit of his brethren, and because to do so was a duty he owed to Jesus Christ and to the Church. The works which St. Paul enumerates as having been accomplished by him are a luminous example for all of us, both priests and laymen, and we should strive to imitate them. And now for the explanation:

"*And we helping do exhort you that you receive not the grace of God in vain.*" My friends, God can do all things both in the natural and supernatural order, because with Him to will is to do; still, in His wisdom and goodness He desires to make use of secondary causes, to associate them with Himself, thus elevating them, uniting them one with another, and, if they are free agents, affording them an opportunity to display their powers and gain merit by an exercise of their free will. Throughout the endless series of created beings, there is not a single one that does not act upon others and by its powers concur in the universal harmony established by God. Thus in the waters, in the air, and on land, God preserves and continuously propagates life among men and animals, by the co-operation of animals and men themselves.

As to the manner in which the life of divine grace is communicated, Jesus Christ has established this same law. He requires always the concurrence of those whom He has chosen to continue His work on earth, that is, of the apostles and their successors. These are the instruments of Jesus Christ, His helpers and co-workers in that highest and most divine work of sanctifying men. Never forget this great truth, my friends, that as you received your natural life from God through your parents, so do you receive your supernatural life of grace from God through the Church, or through the priesthood, which binds the Church together and in which she is embodied. And as you call him who gave you the life of the body, by the endearing and sacred name of father, and honor and obey him, so, and with still greater reason, should you call Him Father, and honor and obey Him who gave you and continues to give you the life of grace.

"*We,*" says St. Paul, "*called to the office of apostles and co-workers with Jesus Christ, cry out to all: Beware that you receive not the grace of God in vain.*" The life of the body is a grace, the intellect is a grace, and so is the will; the air we breathe, the sunshine that gladdens us, the bread that nourishes us, the water that slakes our thirst, all are graces; everything we are, everything we possess, everything round about us here below, is a gift and a grace of God, because we have no right to these goods. But it is not of these goods or gifts of the natural order that the Apostle speaks, although they are not excluded; rather they are taken for granted; he speaks of the grace

of truth, which enlightens the mind, moves the will and transforms poor creatures into adopted children of God; of the grace which Jesus Christ brought on earth and which, through the apostles, is so freely and lavishly offered to all.

But in order that this grace, of which Jesus Christ is the exhaustless fountain, may produce its effects, is it sufficient that it be offered? By no means, my friends. That would be as if one should say that to see, it is only necessary that the sun shall shine in the heavens; or to nourish oneself, it is only necessary to have before one a bounteously provided table; whereas to see, the eyes must be opened, and to nourish oneself, one must partake of food. God offers us grace always, everywhere, and in abundance; but we must open the mind and heart to receive it and make it bear fruit. If we do not heed His invitation, grace will come to us uselessly and will be our condemnation, since to refuse a gift is to insult the giver. I cry out to you then, as did St. Paul to the Corinthians: I am a co-worker with God, and as such I conjure you not to receive the grace of God in vain, the grace which is given to you more abundantly during this holy season of Lent.

"For He said: In an acceptable time have I heard thee, and in the day of salvation have I helped thee."

These words are taken from the prophet Isaias, who puts them into the mouth of God the Father, by whom they are addressed to the Son, made man, and representing the whole human race. It would seem that the words of the prophet refer to the past, whereas they regard the future; but

this should not be a difficulty, since you all ought to know that God, speaking by the mouth of His prophets, very frequently speaks of the future as present, and even as past, because what is future with us is as present and as already accomplished with Him. The sense is: Receive the grace of God, because this is the acceptable time, this the time of salvation. Even before this time, or before the coming of the Son of God, our head and supreme mediator, grace was not refused to any one who was disposed to receive it, but it was granted in smaller measure; it was like the light of dawn before the sun appears above the horizon; but now that Jesus Christ is come, grace abounds and superabounds, as does the light of the sun shining in the heavens at midday. This is the acceptable time, the time of salvation, announced by St. Paul, and of which he bids us make use. The time designated by St. Paul as the acceptable time and the day of salvation, was not restricted to that in which he lived; beginning with Christ it extends on to the end of ages, and this is all equally an acceptable time and a day of salvation to those who know how to make a proper use of it, and this, my friends, you will surely do.

To continue: "*Giving no offense to any man, that our ministry be not blamed.*" What a lesson for us priests and indirectly also for you of the laity. All of us priests, called to the serious office of the sacred ministry, should try never to give offense to any one by word, deed, or omission, or to do aught by which the religion of which we are the representatives may be dishonored or suffer harm. What we preach to you we should first

preach more earnestly to ourselves, obliged as we are to go before you in all things by the example of a blameless and holy life. You of the laity have a sacred right to demand that, as long as strength remains to us, we shall teach you more by deed than by word; and we ourselves should always be able to repeat from this place the words of St. Paul: "*Be you imitators of me, as I am of Christ.*"

Nevertheless, there are two things which I could wish you would never forget. First, you should remember that if, as ministers of the Gospel, we should ever present in ourselves a faithful likeness of Jesus Christ, we are nevertheless still men, sons of Adam, as you are, and like you tormented by passion, and subject to the same trials and weaknesses. If, then, at times you discover in us what ill becomes our calling, you should not take scandal at it, rather you should pity us and extend to us the Christian charity which you do not refuse to any of your brethren; at any rate, never make religion bear the penalty of our lapses, and never attribute to all ministers of religion the shortcomings of a few.

Religion is holy in its doctrine and in its laws, and it is the extreme of injustice to impute to it that which must be ascribed to the failings of men and of its ministers. Who would find fault with the laws because judges who apply them sometimes transgress them? Or who would quarrel with reason or justice because there are philosophers and magistrates who dishonor both? As the clouds in no way diminish the light of the sun, so neither do the failings of men lessen the sanctity of religion. Gold covered with dust and dia-

monds imbedded in the earth, do not on that account cease to be gold and diamonds; so also neither should religion lose aught of its sanctity because some of its ministers come short of their duty. Religion is always holy, though they that preach it may not always be holy.

And here I wish to put you on your guard against another injustice which is often committed against churchmen. If one of them falls the cry immediately goes out to the four winds: See what sort of men those priests are! See how Religious conduct themselves! Is it just, I ask you, to ascribe to all the transgressions of one? Why is not the good that one does also ascribed to all? The scandal given by one priest is the scandal of all; while the good done by one is limited to him who does it, if indeed it is mentioned at all.

Next, I beg to remind you that if we ministers of the Church should honor our dignity and our divine Head, who sent us, by leading good and saintly lives, so also should you, as Christians, model yourselves upon the same divine pattern and show yourselves worthy of the high honor of being called to be the sons of God.

And now, how shall we show ourselves to be true ministers of God? St. Paul replies in a long and eloquent enumeration of duties, which is at the same time a splendid defense of his own conduct. *"In all things exhibiting ourselves as the ministers of God; in much patience, in tribulation, in necessities, in distresses;"* that is, bearing up under the tribulations that come to us from without; enduring necessities or privations; being patient under distress, or the hardships and anxi-

eties of a troubled life. This is not all, he goes on: *"Let us exhibit ourselves as ministers of God in stripes, in prisons, in seditions."* Here he manifestly alludes to the scourgings to which he was subjected on three different occasions, as he says elsewhere; to his many imprisonments, and to the seditions or tumults of which he was the occasion, and of which an account is given in the Acts of the Apostles. Again, he goes on: *"In labors, in watchings, in fastings,"* these are works which St. Paul added to persecutions from without, as if those were not enough. Again: *"In chastity, in knowledge, in long-suffering."* St. Paul says in effect: "I have fulfilled my apostolic office, I have received nothing from any one, I have been a charge to no one, and, as he protests elsewhere, these hands have provided for my wants; I have served the Gospel, I have been a burden to none, and this is my glory.

"I have fulfilled this high office *in knowledge,* making known to you the mysteries of the faith, wisdom, and charity of Jesus Christ; I have fulfilled it in *long-suffering,* amid insult and contumely, amid the hatred and the persecutions of my enemies, opposing to them only patience, and a plenary pardon, gentle speech, and a kindly bearing. And all this," adds the Apostle in his enthusiasm, "is no merit of mine, nor is it the fruit of my industry and efforts; it is all the gift of God from whom comes every good; it is the gift of the *Holy Ghost, 'in the Holy Ghost,'* who fills souls with true charity, *in charity unfeigned,* manifesting itself in works."

One would think that all the Apostle has thus

far said would be enough and more than enough to show forth the character of his ministry from the day on which, when going to Damascus, he heard the voice of Christ; but not so did it seem to the great apostle.[1] Transported by an impulse of the zeal and charity that consumed him, and filled with a divine enthusiasm for the exalted apostolic mission committed to him by Jesus Christ, when he would seem to have exhausted all that could be conceived and said, he begins again with renewed fervor and finds still other ideas, and still stronger forms in which to clothe them. Listen to him: "If I have fulfilled my ministry, I have fulfilled it *in the word of truth,* truth, truth alone, ever and always the truth, was, and is, and shall ever be upon my lips, as becomes one who is the Apostle of Him who said: I am the truth; I

[1]Last year Senator G. Negri published a book, entitled *The Meditations of a Vagabond,* consisting of essays on *The Influence of Religion,* on *St. Francis Assisi,* on *Renan,* on *Marcus Aurelius,* on the *Confessions of St. Augustine,* and on *An Historical Figure at the Birth of Christianity.* Who is this *Figure?* St. Paul. The book contains beautiful pages, remarkable for elegance of style and acuteness of observation, and betraying high culture in the author; but what does he make of the imposing figure of St. Paul, whom he admires and whose portrait he has drawn? It is painful to say so, but his St. Paul is always the St. Paul of Renan; a man of high intelligence, of indomitable will, who loses himself in rabbinical subtleties, in the poor conceits of the law, and in an empty mysticism; in plain words St. Paul was hallucinated, he was a fanatic, who by the strength of his iron will succeeded in separating the teaching of Christ from the swathing clothes of Judaism, and who should therefore be regarded as the true founder of Christianity. Had there been no St. Paul, Christianity would have perished in the inanities of Judaism and would have ended as did the schools of the prophets, of the Essenes, and of the Therapeutics. It seems incredible that an intellect like that of Negri should go so far astray as to attribute Christianity to St. Paul. Attribute that stupendous creation to a man of petty, narrow and confused ideas, laboring under an hallucination!

have preached it *in the power of God,* who confirmed it and sealed it by the splendor of His miracles. These are the proofs of my apostolate, proofs which come not from men but from God, and upon which no shadow of doubt can be cast." And here St. Paul, that incomparable apostle, that man who had a will of iron and the heart of a mother, opens up a new thought and pours out his whole soul. "I have fulfilled my ministry by using *the armor of justice,* or all lawful means to secure the triumph of justice and the sanctification of souls, *on the right hand and on the left;* in prosperity and adversity, amid plaudits and glory, which I sometimes received, and amid ignominy and insult, which were more frequently my portion; *by honor and dishonor;* at one time called a false prophet, at another a true; *by evil report and good report;* reputed a seducer, when I was conscious that I announced the truth; *as deceivers yet true;* regarded as one unknown, yet very well known by those who listened to me, and still better by those who would not leave me in peace, *as unknown yet known;* as one constantly in peril of his life and whose death was sought, and yet by Divine Providence, living and sound, *as dying and behold we live;* daily made a mark for my enemies, buffeted, scourged, and yet I die not, *as chastised and not killed;* having so much reason to sorrow and grieve that I ought to have sunk under the burden and to have failed utterly, and yet I am always joyous and filled with gladness in the midst of my afflictions, *as sorrowful, yet always rejoicing;* as one poor and wretched, having only my hands to support life, and yet I want for nothing

and am able to give generously to others,[1] *as needy yet enriching many; as having nothing, and possessing all things.*"[2]

Here ends the passage of the Epistle which I undertook to explain to you. In bringing this commentary to an end I can not refrain from calling your attention to three points which seem to me worthy of consideration. The first concerns both you and me; the second concerns both my brothers in the priesthood and myself; and the third concerns you of the laity.

In the words of the Apostle, so strong, so full of masculine eloquence, and, if I may use the expression, of holy pride, he sets before us his life, his works, his ardent zeal, which never says, "Enough." They reveal to us how the grace of God can transform a soul and make it capable of, and eager for, ever greater sacrifices, so that it would seem to have only two things in view, the glory of God and the saving of souls, all else being as nothing and less than nothing.

The words of the Apostle further teach us how sublime and worthy of reverence is the dignity of the priesthood in all its grades, and how it should be held in honor and defended, if necessary, against those who calumniate it and vilify it; for once the priesthood falls into disrepute and its

[1] I think the Apostle alludes here to the abundant alms collected in Greece and Macedonia and sent by him to the poor of Jerusalem, who, as we know from his two Letters to the Corinthians and from the Acts of the Apostles, were suffering and in extreme need.

[2] Here the particle *and* in verses 8 and 10 evidently does not imply *disjunction*, but *opposition*, and of this there are many instances in Sacred Scripture and in our own tongue, as when it is said: "I am good *and* you are bad; I love you *and* you hate me."

good name is lost among the people, its work will be impeded, or rendered useless, or, it may be, made itself a scandal. All natural authority, from that of a father to that of a king, must be esteemed and respected if it is to produce its beneficial effects in the family and in civil society; and much more than natural authority does the supernatural authority of the priesthood need esteem, respect, and veneration, because it has no human power to support it, and because its end, being beyond all comparison higher than that of any other authority, is more difficult to attain. Let us, then, surround the priestly authority with our most sincere respect and our most profound veneration; let us honor it and, if need be, defend it; and should there be those who, clothed with it, show by their conduct that they are unworthy of it, let us not confound them with the authority they represent, and let us bear in mind that children should respect and honor even an erring and guilty father.

The second point concerns my brothers in the priesthood and myself. Following the teaching of St. Paul, we should earnestly strive never to give offense to any one, that our ministry be not dishonored; we should be patient under affliction, patient in necessity, in distress, and in the most trying vicissitudes of life; we should be disinterested; we should teach the knowledge of God; we should be long-suffering, gentle, charitable, ever the same, in prosperity as in adversity, caring little for the war the world makes upon us; we should do our duty fearlessly; and, following the example set us by the Apostle, our most assiduous

and loving solicitude should be for the poor and the suffering.

The third point concerns you, my faithful of the laity. St. Peter, the Prince of the apostles, writing to the faithful, said: "*You are a chosen generation, a kingly priesthood, a holy nation, a purchased people.*"[1] Certainly St. Peter had no idea of saying that laymen possess priestly dignity and power in the strict sense of these words, as if they were able to administer the sacraments, to offer up the Holy Sacrifice, to teach the faithful with authority, and to rule and govern the Church; all he meant to say was that laymen by virtue of holy Baptism and Confirmation are consecrated to God; that they may be raised to the dignity of the priesthood; that, as members of Christ, they can "*offer up spiritual sacrifices*";[2] that, if they possess the dignity and authority of fathers or masters, or any other dignity and authority, in so far they share the priestly authority, being rulers and governors of their children and of those dependent on them; and hence they are obliged to cultivate the virtues practised by priests, in the measure in which their state requires and their duties demand. They should, therefore, be patient under affliction, and endure want, distress, and trials of whatever kind that come in their way; they should possess the necessary knowledge, suffer with resignation, and be kind; and they should possess that unfeigned charity and strength of character which are a condition of victory in the struggles of this life and a guarantee that he who faithfully discharges his duties will secure a crown.

[1]Peter ii. 9. [2]Ibid. ii. 5.

HOMILY II

AT THAT time: Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. And the tempter coming, said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but in every word that proceeded from the mouth of God. Then the devil took Him up into the holy city, and set Him upon a pinnacle of the Temple, and said to Him: If Thou be the Son of God, cast Thyself down; for it is written that He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written again, Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and the glory of them, and said to Him: All these will I give Thee, if falling down Thou wilt adore me. Then Jesus saith to him: Begone, Satan; for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him, and behold angels came and ministered to Him.—GOSPEL, *Matt.* iv. 1-11.

THE fact contained in this Gospel of the first Sunday of Lent, which I have just read for you, is one of great importance. It marks the opening of the public life of Jesus Christ and the beginning of that terrible conflict which for our

instruction and salvation He was to carry on against His sworn enemy and ours. Before beginning to explain the Gospel you will allow me to make some preliminary remarks which I think useful.

And first of all you will note, as St. Paul says, that Jesus Christ is the second Adam, the heavenly Adam, the Head of the new generation of the sons of God, the Repairer of the fall of the first Adam; and as the first Adam, in the beginning, in the abode of delights, was put on trial, in order that by being victorious he might merit and be confirmed in the possession of the gifts he had received, so also must the second Adam be put on trial in the desert; the first Adam by his fall became a slave of the enemy and made all his posterity slaves; the second Adam, Jesus Christ, by His victory began the ransom and the liberation of all sinful humanity and taught all how to fight and conquer the common enemy.

And here it must be observed that, though far and away superior to men in intellectual gifts, the devils do not know our thoughts and affections, which, unless we reveal them, are known only to God. They may reason from external signs and infer with greater or less probability what our thoughts are, but they can never know them to a certainty.

Jesus Christ is the Saint of saints; in Him, either in body or soul, there is not the faintest shadow of the baleful heritage of Adam, none of his evil inclinations and unruly passions; in Him all is order, and harmony, and sanctity; still temptation could come to Him from without, but

within Him it found nothing on which to take hold, no open door; He was as a column of light amid darkness and the darkness could not, from the very nature of light, draw near to it.[1]

This temptation, which Jesus permitted, as related by three Evangelists, took place immediately after His baptism in the Jordan and the manifestation there of His divinity, and after the Precursor had borne solemn witness to Him. And now let us go on to the explanation of the single parts of this extraordinary and instructive fact.[2]

"*Jesus was led by the spirit into the desert.*" The desert has always had a powerful attraction for religious souls; it is the threshold of the active life of great men. The desert separates us from the companionship of men, it collects the mind, it lifts it up to God and purifies it, it matures great resolves, toughens virile souls, and prepares them for arduous enterprises. Moses, John Baptist, and Elias were formed in the solitude of the desert. Jesus, leaving the Jordan after His baptism, was led by the spirit into the desert. This place

[1]Tentari per suggestionem potuit, sed ejus mentem delectatio peccati non momordit, atque adeo omnis diabolica illa tentatio foris, non intus fuit.—ST. GREGORY THE GREAT, Hom. xvi, in Evangel.

[2]It was only natural that rationalism should attempt to eliminate this fact from the Gospel narrative. Renan considers it a legend invented by the imaginative disciples; Theodore of Mopsuesta thinks it was an interior vision of Jesus, transformed by the Evangelists into a reality; Herder believes that the tempter was an astute Pharisee sent by the Sanhedrim to dissuade Jesus from His public mission; Schleiermacher discovers in it a parable, spoken by Jesus to teach the way to overcome temptations; Strauss finds in it a legend based on the temptation of Adam and Eve, of Abraham, and of the Hebrew people in the desert. All such attempts are useless, because the Gospel narrative is proof against any criticism. See Didon's Jesus Christ, vol. i. chap. iii.

is a short distance from the Jordan, within a few kilometers of Jericho, and close to the road that leads to Jerusalem, in the midst of precipitous mountains, which even to this day are called the Mountains of Temptation.

And why did Jesus Christ withdraw to the desert? Was it necessary for Him to go into solitude, into the silence of the desert, and there give Himself to prayer and meditation, and steep His soul in contemplation, thus to prepare Himself for His public life and for the mission on which He had come? It would be blasphemy even to think so. He was God, the eye of His mind was ever fixed on the divine light, which was His bliss, and His heart was ever bathed in the ocean of the Divine Essence. What, then, did He go into the desert to seek? Not peace, but conflict, a trial, and a victory, and an occasion to give to all future believers two lessons that should never be forgotten, namely, the necessity of prayer, fasting, and mortification, and the secret of overcoming the enemy. This much the Gospel says: "*Jesus was led by the spirit into the desert to be tempted.*"

Tempted by whom? By the devil. There are many at the present day who, when they hear the name of the devil, smile superciliously; they think his existence a fable and they pity those who believe in it, as men of weak minds and as the slaves of inveterate prejudice. For us it is enough to know that Holy Scripture from the first page of Genesis to the last line of Revelations speaks of good and bad angels or devils; that the whole grand drama of divine revelation, beginning in heaven, and transferred from heaven to

earth, where it will close only at the end of time, is but the evolution of a titanic struggle between Christ, His elect and His angels, and Satan, or the devil, and his followers. This is not the place to prove the existence of wicked spirits or to speak of the origin of evil; it is enough for us to know that, whether or not it pleases the world and unbelievers, faith teaches that there is a devil, and that the whole human race in every age and in every country has believed and still believes in his existence.[1]

How long was Jesus in this frightful place? The Gospel tells us explicitly that He was there "*forty days and forty nights.*" And what did He do there during all this time? Certainly He prayed, He contemplated the majesty of His Father, He adored Him, but the Gospel tells us only that "*He was hungry.*" It would seem that His fast was an absolute one, that He took neither food nor drink of any kind, that He repeated what Moses and Elias had done, and that He consecrated the Lenten fast. Fasting is an expiation for sins committed, it is one of the most common ways of putting into effect the great Gospel law of mortification. Fasting curbs the flesh, blunts the passions, elevates the mind and renders it fit to know the truth, and it is the friend and companion of virtue.

From the very beginning of those forty days of austere fasting, Jesus, He Himself permitting, felt the cravings of hunger and the need of food; "*He was hungry,*" and He must have shown by

[1]Even the scope of modern *spiritism*, apart from its charlatanism, seems to be to show the existence of this world of spirits.

some external signs, whatever they were, that He was hungry. Then the tempter coming to Him said: *"If Thou be the Son of God command that these stones be made bread."* Who is this who is called not merely a tempter, but as the Greek text has it, *the tempter?* And why was he called *the tempter?* Because he tempted and seduced our first parents, and because he continues and will continue his wicked work until the end of time.

And why do the fallen angels or the devil and his followers constantly lay snares for all men and try to seduce them? What motive or what interest can he have in thus giving himself to an undertaking at once impious and stupid? He hates God who has punished him, but still more, if possible, he hates Jesus Christ the Man-God. It is not unlikely that as soon as God had created the angels, He revealed to them the mystery of the Incarnation, which was to take place in the fulness of time, and that He laid upon them the duty of acknowledging Him as their Head and Lord, as the Psalm says: *"When He bringeth in the First Born into the world He saith: And let all the angels of God adore Him."* Many proudly disdained to recognize as their Head and Lord one who, being made man, seemed lower than themselves; they rebelled and were cast headlong into hell. Hence the ferocious hatred of the devil against Jesus Christ and against man, whose nature Jesus Christ assumed; and hence, too, his ceaseless efforts to ruin them and to snatch them from Christ. While all temptation does not come directly from the devil, much of it coming from our pas-

sions,[1] still it may be said that all of it comes indirectly from him, since he, in corrupting Adam's nature, corrupted ours also, and introduced sin into the world; therefore is he rightly called *the tempter*. How did he present himself to Christ? The Gospel does not say, but it would seem under some sensible form, and probably under the form of a man.[2]

One of the keenest griefs an upright and holy man can suffer is the sight of evil, companionship and contact with the wicked, with corrupt and depraved souls; it is a torment and an unspeakable suffering. Jesus Christ, who must drink of the torrent of every grief, willed also to suffer this one; He willed to permit the author of evil, the perverse one, who was thrust out of heaven, the homicide, who hates every one and loves evil because it is evil, to draw near to Him.

Who is this man who prays and fasts in the wilderness, above whom only a few days before the heavens were opened and whom the eternal Father called His beloved Son? Who is this man so virtuous and saintly, and yet so poor and friendless that He has not whereon to lay His head? Is He a prophet? Is He an adopted Son of God? Is

[1]Multi absque diabolo peccant, non omnia ipse efficit, sed multa etiam fiunt a nostra *ignavia*.—St. John Chrys., Hom. liv, in Acta Apostol.

[2]The devil, being a spirit, can not naturally represent himself in visible form. This he does by a sort of analogy, and, his works being wicked, he must of course represent himself under the most repulsive disguises possible. But even these vary according to time and place and the degree of culture of the people. These, it is not necessary to say, are all conventional forms or disguises, and therefore changeable. Prof. Graf of Turin has written a book on this subject, in which there are mingled with some good observations many which are indeed bad, and very bad.

He possibly the Messias, the very Man-God, who is to come? The tempter knows not, and the doubt is a torment to his pride.

You must bear in mind that the devil did not know to a certainty who Jesus Christ was, whether He was a prophet, or a Son of God by adoption, or the Son of God by nature; he knew this only at the instant when the Redemption was completed. God concealed this from him to break his pride, and in order that the devil, being ignorant of it, might in spite of himself contribute to his own overthrow and to the salvation of mankind. This is the teaching of St. Jerome, St. Ambrose, St. Ignatius Martyr, and of St. Leo, and it is also clear from the Gospel text. The devil wished to free himself from this harassing doubt so as the better to lay plans for the war which he must wage against Christ, and accordingly, seeing Him suffering from hunger and worn out, approaching Him, he said: "*If Thou be the Son of God.*" Note the words, "*If Thou be,*" in which he confesses in spite of himself that he does not know who Christ is. "*If Thou be the Son of God,* Thou canst do all things; everything will obey the command of Thy voice; change into bread these stones of the desert." If Jesus should do it He would affirm that He was truly the Son of God, and the devil would be freed from his doubt; if He should say, "It is not in my power to do this," He would declare that He was not God. Moreover, the suggestion was an impious one, since it implied the working of a miracle to find out the designs of God; nor was the working of a miracle necessary, since Jesus Christ could, if He would, satisfy naturally the

cravings of nature and procure food for Himself as any other man might.

Hence Jesus Christ, still leaving the devil in his pitiable ignorance, replied: "*It is written: Not in bread alone doth man live, but in every word that proceeded from the mouth of God.*" These words are from Deuteronomy, where God tells the people of Israel in the desert, who were complaining that they had no food, that men live not alone of common bread, but of any other food He might choose to give them, and He did in fact give them manna. Christ in replying to the tempter did not refer directly to the miracle which had been suggested, but said in effect: "True, I do feel the need of food, still in refreshing Myself I shall do as My Father desires; if He wills that I shall suffer hunger, I shall bear it; if He wills by His life-giving word to feed My spirit with the truth, so that My body also shall be nourished, as He has done until now, I shall bless Him; if He wills to supply some other kind of food, I shall receive it; for Me His will is a sovereign law."[1] Jesus repulsed the tempter not by arguing, or promising, or gainsaying, but by trusting to His Father to provide for His bodily wants. And we should do the same in seasons of temptation and in the various trials of this life; do what God wills, because He is our

[1]The sentence of Deuteronomy here cited by Jesus Christ should be understood to mean: "Man does not live alone of bread, but of any other food given by God." This is the true meaning of the passage cited. Every one knows that the term *word* in Holy Scripture frequently means a thing, or a fact, or an event, etc. Thus it is said: "Let us go over to Bethlehem, and let us see this *word* that is come to pass." Here it means a thing or a fact. In the passage, on which we are commenting, it means: "Whatever other food and thing God gives us."

Father, and as such can not but will what is best for us.

"Then the devil took Him up into the holy city and set Him upon the pinnacle of the Temple, and said to Him: If Thou be the Son of God cast Thyself down, for it is written: He hath given His angels charge over Thee and in their hands they shall bear Thee up, lest perhaps Thou dash Thy foot against a stone."

Some have expressed the greatest surprise that Jesus Christ should have permitted the devil, not only to tempt Him, but to bear Him about where he would; and this appears to them so unbecoming that they can not believe it, and hence have tried to interpret the fact as a fanciful vision. But if Jesus Christ permitted Himself to be calumniated and mocked and scourged, to be nailed to the Cross and murdered by those who were instigated by the devil, there seems no reason why He should not also have allowed Himself to be borne up to the pinnacle of the Temple by the evil one.

This was a subtle temptation. Down in the very bottom of the soul, in the inmost recesses and foldings of the hearts of the most pure and saintly there is always a touch of egotism, a love of one's own excellence, and it dies not until we die. This is what the devil counted on, and hence he said to Jesus: "Now, if Thou be the Son of God, the expected Saviour of the world, Thou shouldst make Thyself known as such; Thou shouldst let Thy power and Thy glory shine forth. Cast Thyself down from this place; Thou canst suffer no harm; God has given to every one an angel to guard him against danger; how much more eager will they

be to come at Thy beck. If from this height and in this well-known place, and in the sight of so many people, Thou cast Thyself down and suffer no harm, all Jerusalem, all Israel will acknowledge Thee as the Son of God; all will follow Thee and Thy work will be accomplished." It is to be noted that Jesus had already rejected a temptation by quoting the words of Scripture; the devil in his turn also quotes the Sacred Writings. The purpose of the devil was to force Jesus to reveal Himself and to do it in the way in which he wanted Him to do it, thus using the power of God for his own ends; in other words he wanted to tempt God. Jesus replied by quoting another weighty text of Scripture against the tempter: "*Thou shalt not tempt the Lord, thy God.*" These words are not to be understood in the sense, as if Jesus had said: "Thou shalt not tempt *Me,* your Lord and God," because in that case Jesus would have made known to the evil one what He did not want to make known; they are to be understood rather in a general sense, as spoken to all, as if He would say: "You know there is a divine commandment forbidding us to tempt God or to ask miracles of Him at our whim; I will not tempt Him, nor will you persuade Me to do so."

My friends, God watches over each one of us always, as a father watches over his beloved children; He puts forth His hand to succor us as and when He will; He has appointed the path that each of us is to pursue, and it behooves each to walk along that path and to use the means He offers us; nor should we wish that God would do what we want and as we want and that, if need be, He would

work miracles for us, and change the course of nature; in that case we should have to change places; we should have to take God's place and God ours. This would be to tempt God, and to commit a most grave offense against His majesty. It is God's to lead us along in His own way, and ours to follow in humility and docility.

The tempter would still not admit that he was beaten. Using his spiritual nature and his empire over space, *"he took Jesus up into a very high mountain, and he showed Him all the kingdoms of the world and the glory of them, and said to Him: All these will I give Thee, if, falling down, Thou wilt adore me."*

Nothing is known as to what mountain this very high one was, to which Jesus Christ was borne, nor does the Gospel give us the least information concerning it. The tempter, pointing out in some way from the top of the mountain the direction and position of the kingdoms and empires of the earth, and, it may be, briefly describing their greatness and wealth, said: "All these are mine and I can give them to whom I will." The ownership of the whole world, which the devil claimed, was a brag worthy of him who is the father of lying. In his own right he owns nothing, unless what God in the counsels of His wisdom allows him and what men grant him. Yet, in a sense, the words of the proud one were true; the whole human race, a few chosen souls excepted, at that moment were bowed down before idols and were wallowing in the filth of every vice, and hence the devil could say: "All the kingdoms of the earth are mine," and also, they are his still.

The tempter well knew that the Son of God was to come and that His coming would annihilate his own empire of tyranny and snatch his prey from his hands; and this Jesus, who stood before him, might possibly be that Son of God. He had tried in vain to find out who He was, to draw from Him a single word that would rend the veil that shrouded Him. Then he made a last attempt; he tried to seduce Him and to frighten Him. "Thou seest," he said, "the extent of my empire, my power, and greatness; all this is mine; if Thou wilt, all shall be Thine, this is the prize; if Thou wilt not accept, then consider my forces, and understand that it is useless to try to overcome them. I will give Thee all, everything, on this one condition, that, bowing down, Thou adore me." The rebel angel, changed into a devil, still bears within him at all times and everywhere that indestructible pride which impelled him of old to refuse to give God in His assumed human nature the homage due Him. The Son of God is his rival in heaven and on earth; and as in heaven among the angels he contested the empire of Christ hand to hand, so does he now contest it on earth among men. He desires that the supreme homage and adoration due to the God-Man shall be paid to himself. What a triumph it would have been for him, if he could have succeeded in persuading the God-Man, and possibly he thought this Jesus was He, in exchange for the empire of the world, to fall down at his feet and adore him! This would have been a victory over God Himself and an ample revenge for his own perpetual exile from heaven.[1] He was

[1]It is likely the devil did not fully know of the mystery of the

more desirous of receiving the worship of this man, who was possibly the Messias, than all the homage all other men could give him.

Jesus, unmoved alike by ambition or fright, replied in a voice of profound indignation: "*Begone, Satan, for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve.*" The word "Satan" means *enemy* or *adversary.* When Jesus heard this execrable proposal, He drove the tempter from Him by an act of His sovereign will, but without satisfying the tempter's burning desire to know who He was. "Away," He said, "and know that God alone is to be adored, and you yourself, instead of being worshiped by any one, must give to Him the fullest and most absolute service."

Abashed and shamed the tempter left Him, "*and behold, angels came and ministered to Him.*" As Jesus came forth victorious from His conflict with the prince of darkness, angels went humbly to meet Him and do Him service; they offered Him food to restore His wasted body and sang songs of triumph in praise of His victory. When the angel of darkness was put to flight, angels of light appeared ready to serve Him whom they acknowledged as their Head.

This triple temptation illustrates the threefold concupiscence. The devil invites Jesus to yield to the solicitations of nature and to use His divine

Incarnation and of the unity of the divine Person with the assumed nature; and although he did know perfectly well that it was impossible for God to adore him, His creature, yet he might have thought that the human nature, united with God, in a way obscure to him, could still be capable of a sacrilegious worship, and therefore he ventured to say: "If you adore me I will give you all things, and you shall have them without any labor on your part."

power to gratify them; again he invites Him to rely on Himself, and rashly and without any sufficient motive to challenge a danger, relying on God to protect Him; and, finally, he invites Him to become the master and lord of all the earth and to give full range to worldly ambition. Jesus saw through the designs of the evil one and repelled his temptations and assaults. He did not parley with the tempter; He did not listen to his promises; He continued His fast; He refuted him with the words of truth; and He kept constantly before Him the will of His Father, which was for Him the one supreme law.

We, who are here in the wilderness of this earth, come daily into conflict with the wicked spirit, who tempted our chief and model, Jesus Christ. Would we come triumphant out of the struggle? There is only one safe and infallible way to do so; we must battle as He battled, we must battle, armed with faith and trust in God, who never forsakes those who humbly and earnestly invoke His aid. We must not parley with the enemy, or heed his promises, or fear his threats, or listen to his seductive suggestions; strong in faith in God, we must scorn both the tempter and his temptations. The devil by raising a tempest in our mind and heart may harass and distress us, but he can never gain entrance into our soul unless we give consent and throw open the door.[1]

[1]It is well known that the order of the temptations of Christ as related by St. Matthew differs from that as related by St. Luke. St. Luke puts second the temptation that St. Matthew puts third and last. If this does not prove that divine inspiration extends only to the substance of things and not to their accidents, then I am at a loss how to reconcile the two Evangelists, since it

Second Sunday of Lent

HOMILY III

BRETHREN: We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the Gentiles that know not God: and that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified: for God hath not called us unto uncleanness, but unto sanctification. —EPISTLE, 1 *Thess.* iv. 1-7.

THESE beautiful and practical words are from the first Epistle of St. Paul to the Thessalonians, and the Church very properly directs them to be read in the Mass of this Sunday and bids us meditate on them.

The first Letter of St. Paul to the Christians of Thessalonica, now Salonica, was most probably written from Athens in the fifty-third year, or at

is beyond all doubt that the triple temptation as regards the order, is recorded differently by each, and it could not have taken place in two different ways. And yet there are still theologians who obstinately maintain that inspiration extends *ad singula verba et facta quoad omnia.*

latest the fifty-fourth, of our era, and in the order of time is the first of the fourteen left us by that apostle. Driven out from Philippi, he went on to Thessalonica, where he established a church composed mostly of Gentiles; and driven thence at the instigation of the Jews, he withdrew to Athens, whence he wrote this Letter, filled with practical teaching and overflowing with fatherly love, to the Thessalonians. And now let us begin the explanation of the seven verses of this Letter, which I have just read to you.

"*Brethren, we pray and beseech you in the Lord.*" Let us dwell a little on these words, for they contain a splendid lesson, more especially for us who exercise the sacred ministry. Paul was an apostle; he was made an apostle by Jesus Christ Himself; he was miraculously called and clothed with the very same power which Christ had received from His Father, the power to bind and to loose, to teach and to rule, a power which transcends all earthly power. And yet the Apostle, forgetful of his own great genius, of his dignity as an Apostle, and of the reputation he had gained by his conquests in the East, addressing his neophytes in Thessalonica, calls them *brothers*. This beautiful and sublime word, now so common that the use of it excites no surprise, was, when St. Paul used it to express the tender emotion of his heart, new and strange to the pagan world and an affront to all their social and religious prejudices consecrated by time and custom. But St. Paul not only uses the endearing name of *brothers* in addressing his disciples of Thessalonica, but he also *prays* and *beseeches* them. He might have

said: "By virtue of the authority which I hold of Christ I *will* and *command,*" and no one would have a right to complain; but he said: "I *pray* and I *beseech,*" or rather, "*we pray* and *we beseech* in the name of the Lord," because all through the Letter from the very beginning he associates with himself as his equals his two disciples, Silvanus and Timothy. What an example for us who hold authority in the Church, and for those also who hold authority in civil society. What an illustration of the spirit of Jesus Christ, the God-Man, the sovereign Lord, who moved in the midst of His disciples and served them as if He were the least among them.

Authority and power before the coming of Christ were little else than *brute force;* they were variously exercised, but they were always *brute force.* One man stood over another ready to crush him the moment he showed any resistance; and if there were exceptions, these were entirely due to the kind and privileged natures of some, who tempered harshness of rule with goodness of heart. And even at this day outside of Christian countries power has still the same character; men must bend, willingly or unwillingly, to *force,* to *brute force alone.* Christianity alone has given to *power* and *authority,* no matter how or by whom exercised, the character of *brotherhood and fatherhood,* and under its influence they have ceased to be, as they had been, rude and harsh, or, I should rather say, fiercely arrogant and tyrannical. They who exercised authority and power understood that men, though subjects, were still brothers; and that they must be to them, not as

lords, but as fathers. And how could it be otherwise, since the God-Man taught us to call the Lord of all things by the endearing name of *Our Father.* And His first vicar, St. Peter, writing to bishops and priests, says: *"I beseech you, feed the flock of God, not by constraint, but willingly, neither as lording it over the clergy, but being made a pattern of the flock from the heart."* Let us deal as with brothers with those who are subject to us, without haughtiness, or pride, or arrogance, but humbly and gently, beseeching and exhorting, rather than commanding, and we shall accomplish more by love and kindness than by so exercising authority as at once to humiliate and offend.

And what does St. Paul pray and beseech the Thessalonians to do? To walk as they had learned of him to do when he was among them. You know that the word *walk* means very often in Scripture, as it does here, *to live* and *to act,* and this manner of expressing himself was common with the Apostle. We also frequently use the same form of expression, as when we say: "Walk uprightly; walk in the path of duty," and other similar phrases. And St. Paul not only prays his spiritual children to continue steadfast in the good way he had taught them, but to go on growing better in it, or, as he said to them: *"That you may abound the more,"* that is, to go on from good to better, growing daily in virtue. Speaking generally, not to go forward in the way of virtue, is to go backward, and not to grow better, is to grow worse. A man is like a tree which, when it ceases to grow and become larger and larger, is stricken

with the blight of age and the period of its decline and death begins. God gives us His grace every instant; if we faithfully respond to it we must necessarily go forward in virtue; and if we do not go forward, it is because we do not make a proper use of grace, and this is to halt on the way of virtue, or rather to turn round and go backward.

And here the Apostle goes on to point out more particularly to the Thessalonians what he had taught them: "*For you know what precepts I have given you by the Lord Jesus,*" or in the name of the Lord Jesus. "Of course you remember them," he says, "and they are still present to you, still it will not be amiss if I again recall them to your minds: *This is the will of God, your sanctification.*" Elsewhere the Apostle says that God wills that all men be saved, because He is the Creator of all and Jesus Christ died for all; but in order that they may be saved, they must be saints, since nothing defiled can enter heaven; and because God wills the salvation of all men, He wills and must will their sanctification as the only possible means by which their salvation may be secured.

Do not get frightened, my friends, at hearing St. Paul say that you must be saints. What is sanctity? It does not consist in extraordinary acts, or in virtues which it is impossible or extremely difficult to practise. By no means. Show me a man who keeps his heart clean from all stain of sin, who faithfully and fully discharges his duties and lives as a Christian, and I will show you a saint. To be a saint it is not necessary that one should have the gift of miracles or of prophecy, which absolutely may be found even in sin-

ners, or to do other great deeds that give name and reputation; it is only necessary to keep the divine law and to serve God, each according to his station in life; and who can not do all this with the aid of God's grace, which is never denied? Keep, therefore, before your mind, my friends, these words of St. Paul, in which is expressed your sublime vocation: "*This is the will of God, your sanctification.*"

But how are they to be carried out? St. Paul especially warns the Thessalonians against two vices, which they must guard themselves against with the utmost care and against which, if they do not guard themselves, they can not be saved; and these are impurity and avarice. He was writing to men who had just come out from paganism, who were living among pagans, among whom these vices must have been quite common, as indeed they are to a great extent even at the present day in Christian society. "*Your sanctification,*" continues the Apostle, requires "*that you should abstain from fornication.*"

By this phrase St. Paul means not only those sins which are strictly fornication, but all sins of uncleanness and immodesty forbidden by the sixth and ninth commandments. Elsewhere St. Paul says that the sins of impurity, whether in word or deed, should not be so much as named among Christians, called as they are to be saints. My friends, let me ask you: Can this be said of you? Is this sin, as the Apostle would have it, unknown among you? Let your conscience answer.

Let us again take up the text. After saying that all should keep themselves clean from the filth of

impurity St. Paul goes on to give a special warning. *"Every one of you should know how to possess his vessel,"* that is, his wife, *"in sanctification and honor."* Evidently St. Paul takes it for granted that those to whom he was writing were married persons, and justly so, because this is the common lot of men. Hence the Apostle bids men and husbands to keep their wives holy and honorable by preserving their fidelity inviolable, by watching over them, by respecting the immutable law of honor and chastity, and the sanctity of the sacrament. As regards marriage and its sanctity assuredly women may transgress as well as men, though it must be confessed that as a rule husbands transgress more frequently than wives, and hence St. Paul addresses husbands and bids them deal with their wives as the honor and the sanctity of the sacrament require. And does not nature itself teach, as well as St. Paul, that the husband is the head of the wife, her support, and guide? Let, then, the husband fulfil his duty as head of the wife; let him guide, correct, and sustain her, and never fail in his high and delicate duties toward her.[1] It is also clear that very frequently the lapses of wives are largely the consequence of

[1] I am, of course, aware that St. John Chrysostom, Cornelius à Lapide, and most interpreters translate this verse thus: "That every one of you should know how to possess his vessel in sanctification and honor," making it refer to man himself, who should keep his body clean from all defilement. Nothing can be said against this interpretation, but all things considered, that which I have given seems preferable, especially when the passage is compared with the parallel passages of the First Epistle of St. Peter (iii. 1), and of the First Epistle of St. Paul to the Corinthians (vii. 4). This interpretation includes the duties both of husband and wife, and gives to man, as regards woman, the first place.

the improper conduct of husbands, who by their irregular and licentious lives and by an utter disregard of the sacred duties they owe them, drive their wives to wrong-doing. They frequently open their doors to guests who should never be allowed to cross their threshold; they take their wives to balls and theaters and other places of diversion, where their honor and fidelity are put to the severest test. By neglect, by asperity and rudeness, by unreasonable distrust, by injurious suspicion and bad treatment, they cause their wives to conceive and cherish feelings of dislike toward them, and from dislike to sin there is only a short step. Husbands, keep always in mind the words of St. Paul: "*Every one of you should know how to possess his wife in sanctification and honor.*" Sincere, living, and mutual love, manifesting itself in word and deed, is the most efficacious means to insure mutual fidelity.

Following up the same argument, St. Paul, with the hand of a master and with extreme delicacy, touches upon another truth, which must have been nearly, if not wholly new to those Christians who had so recently been Gentiles. He warns them that in their relations one with another they must not, after the manner of the Gentiles, who knew not God nor His holy law, follow the animal tendencies of their lower natures, "*not in the passion of lust, like the Gentiles that know not God,*" but that they must live in obedience to the holy laws laid upon them both by nature and by the Gospel. In other words the purpose of the Apostle is to impress upon those new Christians the great moral truth that, outside of matrimony, all con-

jugal relations between the sexes are unlawful and therefore condemned; he expresses here in another form what he so well says in his Letter to the Hebrews,[1] namely: *"Let marriage be honorable in all and the bed undefiled, for fornicators and adulterers God will judge."*

After warning the faithful against the dangers of impurity St. Paul adverts to another danger, not less grave, which arises out of avarice, saying: *"Let no man overreach or circumvent his brother in business."*

My friends, we must live in society, nature itself demands it; and we each have need of one another's aid; one needs your labor and he pays you wages in return for it; another wants your merchandise, and buys it at price; there is an incessant giving and receiving, a buying and selling, and endless business relations. All this may and must go on, but it should always be done according to the rules of justice, fixed by reason and the Gospel of Jesus Christ. How easy is it in such a whirl of business of all sorts for the terrible fever of avarice, and sometimes dire necessity and the tyranny of need, to lead us to violate the laws of justice and to oppress the poor? How often, even among Christians, do we see men, who taking advantage of the good faith, the ignorance, or imprudence of others, deceive them in contracts and shamefully defraud them? True, there are laws to punish cheats and swindlers, but how often the dishonest find ways to escape the rigors of human justice? How many iniquities are done by force and fraud and high-handed injustice, and the cry of the victims never can reach the ears of him who

[1] xiii. 4.

should do them justice, or it comes too late, or, it may be, is hushed by the still stronger cry of the powerful? There are human laws, I know, but how often must it be asked: Who will enforce them? Laws are human restraints, and they help and are necessary if we are to live in peace; but they do not reach beyond external acts and stop short at the threshold of conscience. It is necessary to carry the idea of duty into the heart, and there determine the character of external acts, and this religion alone can do. Alas, human laws without religion are not worth much. St. Paul warns you never to wrong your neighbor by fraud and extortion, and if you do, or another similarly wrongs you, remember that over and above the justice of man there is another, which is unerring and omnipotent, namely, the justice of God, which none can escape: "*Because the Lord is the avenger of all these things, as we have told you before and have testified.*" The thought of God, the avenger of all wrong-doing, to whom we must all one day render an account of our deeds, and who will judge the judges, should terrify the wicked, and swindlers, and cheats, and be a comfort to their victims. No thought or truth is more efficacious than this in curbing the wicked, subduing the passions, and in sustaining and enforcing the great principles of honesty and justice, whether public or private. When a man who is beyond the reach of justice, or can defraud it or thinks he can, sees flashing above him the sword of a higher justice, of a justice that is unerring and inexorable, that reaches down into the depths of the soul and searches the intentions and the mo-

tives, he is almost forced to pursue the path of duty and virtue; for the supreme Avenger is constantly before him and the thought of Him stays the guilty hand lifted against a brother, and kills the guilty deed in the mind and heart where it is born.

St. Paul ends his teaching by again repeating a sentence already explained: *"For God hath not called us unto uncleanness, but unto sanctification,"* as if he would rivet it in the minds of the faithful. And may this sublime sentence remain ever engraved on your hearts, and may your thoughts and desires, your words and works ever be conformable to it.

HOMILY IV

At that time: Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter, answering, said to Jesus: Lord, it is good for us to be here: If Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshaded them. And, lo, a voice out of the cloud, saying: This is My beloved Son, in whom I am well pleased; hear ye Him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise, and fear not. And

they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.—Gospel, *Matt.* xvii. 1-9.

The fact, or speaking more exactly, the miracle of the Transfiguration is one of great importance, since it is related in almost the same words by three Evangelists, St. Matthew, St. Mark, and St. Luke, and it is also given by St. Peter,[1] who, as if unmindful of the scope of a very short Epistle, takes upon him the office of an evangelist and narrates the transfiguration of his divine Master.

Ancient tradition is almost universal in saying that the Transfiguration took place on Mount Thabor in Galilee, not far from Nazareth. The mountain, circular in form, rises proud and solitary, like a giant pyramid, to the height of over seven hundred feet; its sides toward the base are covered with a straggling and meager growth of pine, and from its summit the view is unbroken from Libanus to Carmel, and on to the Mediterranean, which appears like a blue speck in the distance.[2]

The day on which Jesus Christ was to complete His sacrifice was approaching and He had often

[1] i. 17, 18.

[2] I started up the Mount of Olives on October 21, 1894, as the sun was setting, and I was welcomed by the Franciscan Fathers at one o'clock that night. The following morning I celebrated Holy Mass in a chapel which, according to a respectable tradition, is built on the spot where the Transfiguration took place. This is not the place to speak of the view to be had from that elevation, nor of the memories attaching to the place. See my "Autumn in the Orient."

spoken of it to those about Him; still this announcement, so clear and so frequently repeated, was at times not understood by them, and when it was, it filled them with distress and consternation. To encourage them the Master called to mind the glory that awaited them. Seeing them one day more downcast and disconsolate than usual, He said to them that some of them would not die until they saw the Son of man in the splendor of His glory.[1] It was an unmistakable promise of His transfiguration, which took place six days later, as the Sacred Text informs us. And here begins the narrative of the fact.[2]

"*Jesus taking with Him Peter, James, and John his brother, brings them up into a high mountain apart.*" Why did Jesus wish to have only the three apostles mentioned in the text as witnesses to His transfiguration, and not all the apostles and disciples? Would it not have been a great comfort to all of them? Would it not have strengthened their faith and made them better able to bear up under the coming trial in witnessing the humiliations, sufferings, and death of their Master? Certainly Jesus Christ could have so arranged that all the disciples, without exception, would have been similarly favored, but who of

[1] Matt. xvi. 28.

[2] What does rationalistic criticism, whose scope is to eliminate every supernatural element from the life of Jesus Christ, say of the Transfiguration? It says that it was impossible; it laughs at the dead who appeared there and at the apostles who recognized them, without they making themselves known. It treats the fact as an invention, as a legend, as a dream of the apostles, as a play of light, and as a momentary hallucination. (Strauss, Renan, Weiss, and others.) It is not necessary to remark that these explanations, which, if admitted, would destroy all historical certitude, are absurd.

them had a right to ask this? Such favors are the right of none; he who receives them should be grateful, and he who does not has only to humble himself and adore the infinite Wisdom, who gives as He wills to each. As in the natural order there is a difference in gifts, and as the harmony of things, as well as the good of the recipient, require this, so also in the supernatural order there must be a variety in heavenly gifts.

Were not the apostles themselves particularly favored by Jesus Christ in preference to so many others who were not called to the apostolate? So, also, among the apostles themselves Jesus singled out three, Peter, and the two brothers, James and John; these alone He wished to be the witnesses of His first miracle of the raising of the dead to life in the person of the daughter of Jairus, the chief of the Synagogue; these alone He wished to have with Him in the Garden of Gethsemani, when He entered upon His passion; and these alone He now takes with Him up to the mountain. Peter was to be His first vicar in the government of the Church; James was to be the first martyr among the apostles; and John was beloved by Him because he was a virgin, and was to be the future guardian of His Mother. It was, then, fitting that this favor should be granted them, which, when the time came, would be made known indirectly to the others, and would be a comfort to them and a stay to their faith.

When Jesus and the three apostles reached the top of the mountain, Jesus, as St. Luke says, gave Himself to prayer, and while He prayed "*He was transfigured before them and His face did shine*

as the sun and His garments became white as snow." This description is almost identical in words in the three Evangelists. How did the transfiguration come about? The divine Person of the Word had assumed and made human nature His own, in such sense that it was determined, possessed, and penetrated, body and soul, by the divine Person, as red-hot iron is by fire, as a cloud is by the sun that shines through it, and as the body is by the soul that informs it. Hence the humanity of Jesus Christ would always have appeared dazzling with divine light if God in His infinite power had not prevented this manifestation to give occasion to the exercise of faith. At the moment, speaking as we understand things, Jesus lifted the hem of the veil which was drawn over the mysterious personal union, and the rays of His divinity shone forth from every part of His body, through His garments, and He appeared all dazzling with a blinding glory. His countenance and the outlines of His person were not changed by this flashing radiance of light, but remained the same, so that His apostles could recognize them, and so also will it be with the blessed in glory. We may observe, if we give the matter a little thought, a faint image of this marvelous transformation in what at times happens under our own eyes. Say that a person of a kind heart and refined feeling, beautiful and graceful in form, unexpectedly hears most welcome news and is beside himself with joy; in an instant he is wholly transformed, his forehead relaxes, his lips soften, his whole countenance is radiant, a smile flashes from his eyes, a mild and tender light seems to

encompass the whole person as an atmosphere; the joy within seems to stream out and manifest its presence in a thousand ways, and reacts upon and is communicated to all who are in his presence.[1] This image is very far from giving an idea of what took place in the Person of Jesus Christ on Thabor and from what on the great day of the resurrection will take place in the bodies of the blessed.

"And behold there appeared to them Moses and Elias talking with them." Moses represents the law and Elias the prophets, and as in Jesus both the law and the prophets had their fulfilment, it was fitting that these two great personages should appear and, as it were, bear witness that He was the expected Saviour of the world.

And here an important observation must be made. There were only two persons under the Old Covenant who enjoyed the signal honor of seeing God in as far as He can be seen on this earth, and these were precisely Moses and Elias, and now both appear at the side of Jesus and talk with Him. May it not be said that this vision of old to the two greatest prophets was an anticipated vision, in figure or type, of the Man-God, who was to come in the fulness of time? It does not seem unlikely.

"Moses and Elias were talking with Jesus." And of what were they speaking? St. Matthew does not say, nor does he even give us a hint of

[1]The pen of Dante has described this psychological fact in three lines of incomparable beauty:

"From its original nature full of joy,
The virtue mingled through the body shines,
As joy through pupil of the living eye."

what they were speaking; but St. Luke tells us clearly enough that "*they spoke of His decease, or the death that He should accomplish in Jerusalem.*"[1] This was the subject of their conversation, a subject in which was summed up the whole mission of Jesus Christ, and was at the same time a new lesson to those apostles present and a new support to their faith.

There are some men who are ever starting questions on everything, ever laboriously toiling, never to reach the truth, and who also ask here how it was possible for the apostles to know that those two personages were really Moses and Elias? Either they knew it by a particular illumination, or Moses and Elias made themselves known by words or signs, or Jesus Christ told them who they were, and this we may clearly infer from the Gospel, though it does not say so in so many words.

While Jesus was speaking with Moses and Elias and telling them that He was the fulfilment of the law and of the prophets and the Lord of the living and the dead, Peter, not knowing what he was doing, as St. Luke and St. Mark, remark, addressing himself to Jesus in a delirium of joy, said: "*Lord, it is good for us to be here; if Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elias.*" At that moment Peter, carried out of himself by the ecstasy of the vision, forgot everything else—his nets, his companions, and the mission on which Christ was to send him; he thought only of enjoying that glorious spectacle. So also shall we in heaven forget our pains, our possessions, and all the joys of earth in the bliss

[1] ix. 31.

of the beatific vision of God; but we should bear well in mind that as long as we sojourn here below, our life will be like that of Jesus and the apostles, a life of privation and sorrow of every kind; and that we should find in the hope of the everlasting joys of heaven the strength to bear and be superior to the griefs and trials with which the days of this passing life are filled.

The vision and the brief joys of Thabor were intended by Christ to strengthen the apostles to bear up under the bitter trials of Calvary; the hope of an everlasting reward and the few drops of joy which God from time to time permits to fall into the souls of those who serve Him, are a powerful aid in keeping them steadfast in the path of virtue, along which thorns are always strewn.

"*And while Peter was speaking, behold a white cloud overshadowed them.*" It is a singular thing that a cloud was the guide and defense of the people of Israel in the desert and that God manifested Himself in a cloud; that a cloud filled the Temple of Solomon on the occasion of its solemn dedication; that a cloud covered Sinai and that God spoke to Moses from a cloud; that a cloud passed before Elias when God showed Himself to him; that Jesus was taken up in a cloud from the sight of the apostles and disciples when He left this earth; and that here on Thabor a cloud overshadowed Jesus, Moses, and Elias, and the three apostles. It is a symbol of the divine Majesty, and it may be that Jesus by means of it wished to soften the rays of His glory so that the apostles might bear them.

"*And lo, a voice* (*was heard*) *out of the cloud saying: This is My beloved Son in whom I am well pleased: hear ye Him.*" It is hardly necessary to say that the voice that came forth from the clouds was that of the eternal Father, because it said of Jesus Christ: "*This is My beloved Son.*" Hence He who spoke was the eternal Father. But does God speak as we men do? Has He a voice such as we have? Certainly not. As we say that God comes, that He walks, that He is angry, that He lifts up His hands, that He has ears and eyes and a tongue, and so on, so also do we say that God speaks. That sound or voice was not, strictly speaking, the voice of God the Father, but it is so expressed, because otherwise men, who are creatures of sense, could not understand it. Jesus, then, upon whom the voice came down, is truly the Son of God, the Word, consubstantial with the Father, and the Son of Mary consubstantial with the Mother. The unity of the divine Person in Jesus Christ, the God-Man, could not be more clearly expressed. As if it were said: "He, whom you see, a man as you are, is My Son, My beloved, in whom I find all My delight, and who alone is an object adequate to My love."

"*Hear ye Him.*" These words were heard on the banks of the Jordan when Jesus was baptized by the Precursor, and they are here repeated: "*Hear ye Him.*" All the teaching of Christ was based on His authority and on the fact that He was sent of God; take away this divine authority or call it in question, and the entire body of His teaching will totter and fall to the ground in ruins, like a building from under which the foundation

has been taken. It will be brought down to the level of the teachings of Socrates, Plato, and Pythagoras, and will take on the character of merely human teaching. It was for this reason that Christ was always intent on setting forth His divine mission and His divine authority, and this was mainly the purpose and scope of His discourses, His works, and His miracles. In substance the whole life of Jesus Christ, His words, and His works, may be summarized in this simple proposition: "I am the Son of God; I am God; believe, then, all I teach you;" a proposition equivalent to that which came forth from the clouds on Thabor: "*This is My beloved Son; hear ye Him.*" He spoke to the apostles in His humanity; He speaks to all believers through the Church, the continuator of His work; He speaks through the Roman Pontiff; the agencies and the instruments are changed, but the word and the authority are the same. Let us, then, listen to this word, obey this authority: "*Hear ye Him.*"

"*And the disciples hearing, fell upon their face and were much afraid.*" The intimate presence of God, the splendor of His glory, though veiled, stirs souls in a way that can not be defined and fills them with a sort of fear, mingled with joy and with feelings of admiration and gratitude. In the presence of the Infinite, momentarily revealed, we feel our utter nothingness.[1]

"*And Jesus came and touched them and said to them: Arise and fear not.*" Seeing the vision

[1]Humana fragilitas conspectum majoris gloriæ ferre non sustinet, ac toto animo ac corpore contremiscens, ad terram cadit.—St. Jerome.

and hearing the voice coming out of the clouds, the apostles fell on their face to the ground, fearing and adoring the infinite majesty of God, not daring even to look up. In the meantime the cloud vanished, Moses and Elias disappeared, and Jesus withdrew into Himself the light with which He had been encompassed. Approaching the apostles He spoke to them affectionately, touched them with His hand, comforted them and bade them rise and fear not. See, my friends, how good our divine Master is. He holds out His hands to His beloved disciples and lifts them up. So does He always and everywhere hold out His hands to every one who falls, because this is His office, the office of the Saviour and Mediator.

"*And lifting up their eyes they saw no one but only Jesus.*" It is easy to imagine the amazement of the apostles and their feelings and what they must have said to Jesus Christ after that splendid testimony to His divine origin. It remained so deeply impressed on their minds that St. Peter, in his last letter, written in Rome shortly before he was martyred, narrated it to the faithful, as the greatest proof of the faith he had preached.

"*And as they came down from the mountain Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.*" The end Jesus had in view in the Transfiguration was undoubtedly to so strengthen the apostles in the Faith as to prepare them for His approaching passion and make them superior to the scandal it would be to them. Why, then, did He not only not admit the other apostles to this glorious spectacle, but forbid the three to mention it to them? It is

useless to repeat what was said above, namely, that Jesus is the master of His own gifts, and no one may say to Him: "Why dost Thou give them to these and to those others, and not to me?" Possibly the opinion of St. Jerome[1] may give a key. He says that Jesus forbade them to make the vision known to the people, but not to their companions and brothers in the apostolate. If the vision of Thabor had been related to the people, to the multitudes, as likely as not they would have refused to believe it; and had the fact come to the ears of the Scribes and Pharisees it would have furnished them a fresh incentive for deeper hatred against Jesus and more ferocious persecution, and hence Jesus desired it should not become known outside the company of the twelve apostles. It was an act of reserve or prudence, like so many of the same kind found in the Gospel.

Allow me, my friends, to end this homily with a general consideration suggested to me by St. Gregory the Great, and by the feast of the Transfiguration, and which is characteristic of the whole life of Jesus Christ.

Going through the life of Jesus Christ, we are struck with the fact that every act of abasement or humiliation is preceded or followed by a flash of glory; it is a recompense for the humiliation and at the same time serves to strengthen our faith in His divine Person. Jesus was born in a grotto during the silence of the night, amid the squalor of extreme poverty, and the angels and the star

[1]Non vult in populis praedicari, ne et incredibile esset pro rei magnitudine, et post tantam gloriam apud rudes animos sequens crux scandalum faceret.

in the heavens, the shepherds and the magi on earth witnessed to His greatness; as a sinner He asked to be baptized on the banks of the Jordan, and the heavens opened above Him and a manifestation of the august Trinity made Him known to the people; He announces that He will go up to Jerusalem to suffer and to die on the cross, and six days after He is clad in glory on the summit of Thabor, and His Father, the law, and the prophets, bear witness to Him; a little while before giving Himself into the hands of His enemies, terrified at the thought of death, He cried out: "Father, save Me;" and a voice as of thunder made answer: "I will glorify Thee;" He is loaded with opprobrium, abandoned by all, dead on the cross, let down into the grave, but God snatches that body from the grave, encompasses it with glory, and fills it with life and perpetual youth. Such is the glory that accompanies humiliation. Thabor and Calvary go together.[1]

[1]St. Luke in his narrative of the Transfiguration of Jesus Christ, after saying that the three apostles saw Jesus, Moses, and Elias in glory, *appearing in majesty*, goes on to say: "*Peter and they that were with him were heavy with sleep, and waking they saw His glory.*" What more could rationalists ask? At once they conclude with the celebrated Paulus: "There you have it. The apostles were asleep and were the victims of an hallucination." First of all Jesus prayed; this fact of His praying before the Transfiguration is given only by St. Luke. It appears that then the apostles were asleep and that on waking they saw the spectacle of the Transfiguration. It would be an insult to common-sense to believe that all three were dreaming, that they mistook their dream for an external vision, that a dream left so deep an impression on their minds, that all three dreamt the same dream, and that all concurred in mistaking it for a reality. In an effort to be critical these men lose their common-sense.

Third Sunday of Lent

HOMILY V

BRETHREN: Be ye therefore followers of God, as most dear children: and walk in love as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand that no fornicator, or unclean, or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.—EPISTLE, *Eph.* v. 1-9.

THIS Epistle, which the Church appoints to be read in the Mass of this Sunday, is taken from the fifth chapter of that of St. Paul to the Ephesians.

This Letter is one of the five which St. Paul wrote from prison. He was twice imprisoned, once at Cesarea in Palestine, under Felix and Festus, and again in Rome under Nero, about the

year 66 of our era. It is more than likely that this Letter was written during his first imprisonment at Cesarea in Palestine. It contains six chapters. The first four are a splendid exposition of the doctrine concerning Christ the Redeemer and the calling of the Gentiles; and the other two are a condensed statement of the most necessary moral truths applicable to all classes, and of these the passage which I have just read for you and which I am about to explain, contains very many. I trust you will give them the attention they deserve.

"*Be ye followers of God, as most dear children; and walk in love.*" In the verse immediately preceding this the Apostle exhorts the faithful to forgive one another even as God forgives them in virtue of the merits of Jesus Christ, and what more natural than that he should follow up the admonition with this consequence: "*Be ye followers or imitators of God as most dear children.*" Children receive life from their parents, and not only do they derive life from them, they also resemble them in feature, disposition, and moral character; children are a reproduction and a copy more or less faithful of their parents. "You are," says St. Paul, "children of God; God has infused into your hearts and souls in Baptism a more noble and excellent life than that received from your parents, a spiritual life, which is a participation of His own divine life, and being children of God be ye also imitators of Him." It is the glory of children to imitate their parents and be like them; and the better and more filial the children and the more virtuous the parents, the greater the glory. Your glory will be to grow into the likeness

of your great Father in heaven. And in what should you study to be like unto God? In everything, because He is the everlasting model after whom we should form our lives, but especially should we study to be like Him in charity. *"Walk in love."* No virtue is more frequently mentioned by St. Paul in his Letters than charity, none more urgently insisted upon. He speaks of it at every opportunity and in ways the most diverse, and with reason, because in it is summed up all the teaching of the law and the prophets.

In our day many misapply this beautiful and holy word, making it a pretext for sacrificing truth and putting it on a level with error; but because some misapply it, distort its meaning, and make it an accomplice of error, are we therefore to cease exalting it as the queen of all virtues? Should we do so we would be like those who spurn gold because there is tinsel, and cast away precious stones because there are counterfeits. There are some, and among them good Catholics, who distrust those who preach charity and who make a pet of that virtue, but they do not act wisely. We shall never cease to preach this blessed virtue, and its sister virtue, truth, and to practise it, thus making ourselves like unto God, who is both *charity* and *truth*. God is charity: *"I am the Way and the Truth."*

God is our great model, but it is not easy to reach such a height of perfection; we poor creatures of sense need a model more like ourselves, we must have the sovereign perfection represented to us under a sensible form, and such we have in the luminous form of the Man-God, Jesus

Christ. This is why St. Paul after bidding us "*walk in love,*" immediately adds: "*As Christ hath loved us.*" Christ's love of us manifested itself in works—and what works? He loved us not alone in words, not alone in deeds; not only did He endure toils and suffering for us, but He gave Himself for us, He gave His life, and He gave it as a price of our ransom to snatch us from the hands of our cruel enemy; He offered it as a sacrifice to His Father. "*He delivered Himself for us, an oblation and a sacrifice to God.*" Who does not enjoy the fragrance of flowers, of aromatic herbs, and of perfumes? They refresh and please us. Similarly, the Apostle says the sacrifice which Jesus Christ offered on the cross for love of us and to the glory of His Father, exhaled, as we would say, an odor of sweetness which gladdens the heart of God: "*A sacrifice to God for an odor of sweetness.*"

And are we not moved when we see another suffer and toil for us, are not our hearts stirred to their very depths by a loving sense of gratitude, not because of the toil and suffering he endures, which in itself is a source of grief to us, but because of the love of which that toil and suffering are an expression? This is a faint image of the joy God feels in contemplating the sacrifice consummated by Jesus Christ on the cross and the sacrifices we make for Him day by day. Before God our sacrifices are as the fragrance exhaled by flowers, as a grateful perfume that fills the air, because they are inspired by love, and love is as an odor of sweetness most pleasing to God.

St. Paul had a perfect knowledge of human nature, and here, as in many of his Letters, he becomes practical and enumerates in passing the bad habits and wicked deeds against which the faithful of Ephesus, recent converts and living among corrupt pagans, should carefully guard themselves. "*But fornication, let it not so much as be named among you.*" Great God, the Apostle requires that the life of his neophytes shall be so stainlessly pure that the filthy word, fornication, which means the guilty relation of an unmarried man with an unmarried woman, shall not even be mentioned among them. What is the condition of all Christian society to-day? What is seen and heard? How many disorders and scandals? How many guilty intrigues and shameless deeds? And from these come discords, separations, extravagance, hatreds, and the ruin of entire families. Who can tell all the frightful consequences of this vile passion, this destroyer of men? Look about you, listen to the cries of sorrow that go up all around you, and you will understand what this passion is. My children and brothers, let not this most shameless of vices be even named in this parish.

St. Paul does not stop here in exhorting the Ephesians, among whom he also desires that "*all uncleanness and covetousness, as becomes saints,*" shall not be known or named. "Not only," he says, "should you keep far from you fornication, which is a sin consummated externally, but you should guard yourselves against any licentiousness or immodesty whatever, for while these may not be seen of man, they are not hidden from the

eye of God." Here St. Paul refers clearly enough to all those profligate acts with which men defile themselves when alone, and which though unfortunately common enough among Christians, shall not be named here. Alas, how many sins are committed against modesty which are known only to God and to him who incurs their guilt. I shall not name them, for they are not fit for Christian ears to hear. Be careful when alone never to do aught which you would blush to do when among men and in the midst of friends and companions. Men may not see you, but God sees you. Let them who understand take heed.

St. Paul also wants covetousness and avarice banished from among Christians, called to be saints, but as he has already spoken more clearly and strongly of these than he does here, I shall pass them over.

St. Paul continuing his narration, says: "*Let not obscenity or foolish talking or scurrility, which is to no purpose, be named among you.*" Some may think that obscenity is a repetition of what is expressed above by the words, fornication and uncleanness, but the meaning of the two is different; by fornication and uncleanness the Sacred Text designates the sins of external incontinence with others, and incontinence with oneself, whereas by obscenity it designates the sin of indecency in speech, as most interpreters hold.[1]

And what have we to say of the sins of speech against which the Apostle warns the Ephesians?

[1]Turpitudo, id est (ut Syrus) obscenitas, puta verborum, et sic distinguitur ab immunditia, quæ est operum.—A LAPIDE, in hunc locum.

Are we free from it? You yourselves shall be the witnesses. Alas, what havoc foul tongues make among us and how often are pure morals tainted and corrupted by filthy discourses. At home and when visiting, on the street and in the public square, at clubs and even when at work in the field or in the shop, lewd and wanton words befoul the tongue of many Christians and are a scandal to their brethren. Their hearts are corrupt and from them comes obscene speech, as miasma from a pestilential marsh. Nay more, the habit of filthy speech makes sin less ghastly, so that it is not unusual to hear one say: "Where is the harm in saying these things? We do it to raise a laugh and to have fun. We harm no one." What! Do you not know that words are like sparks that set the soul afire and start the flame of lust? The word you utter so recklessly may murder your brother's soul to whom it suggests the thought and the desire of sin. And you murder your brother's soul and then say: "What harm have I done? I only wanted to have a little fun." If only you knew what has gone on in the soul of your brother who listened to you, you would be horrified. Let us have an end, then, of such vile and indecent language. Let it not so much as be named among you.

St. Paul does not stop at forbidding to Christians deeds and words of their very nature sinful, such as fornication and uncleanness and obscenity; he goes further, and would have them carefully avoid anything whatever which, though not in itself sinful, would seem to be the next thing to it, and which smooths the way and easily leads

on to sin; and hence he says: "*Let there be no foolish talking or scurrility*" among you.

Man as such, and much more a Christian, should always regulate his life according to reason and faith, and so doing he will be wise and keep clear of acts of imprudence and rashness, of timidity and error, and of every other guilty excess. His speech, inspired by Christian wisdom, will be ever straightforward and honest, with no suggestion of foolishness, which St. Paul stigmatizes as *scurrility*. It is natural to man to be playful and jovial, fond of fun, diversion, and the like. Are these in themselves wrong? By no means; and hence St. Paul adds: "*Which is to no purpose,*" words which imply what is excessive or unbecoming. Diversions, games, and pastimes should never go beyond what is innocent, relatively to the participants themselves and their condition; neither should they be excessive, whether as to time or manner or special circumstances, for such excesses give occasion to caustic pleasantries, undue liberties, and other improprieties. According to St. Paul, a real Christian always observes the golden mean in everything; he is grave and dignified, as becomes one who is a master of his passions and knows how to behave in the presence of God, who sees all and gives judgment in truth. Instead of such conduct, more or less culpable, St. Paul wishes to turn the minds and hearts of the faithful to God and to have them give Him thanks for the numberless benefits they receive from Him. Our whole existence and every instant of it is a continuous gift of God, and so also should we give Him thanks continuously: "*Deo gratias, hoc nec*

dici brevius, nec audiri lætius, nec intelligi grandius, nec agi fructuosius, potest."[1]

After pointing out to Christians the sins they must avoid, St. Paul, as he often does, reminds them of the penalty they will incur if guilty of them, that is, he reminds them of the divine sanction, saying: "*For know you this and understand that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God.*"

There are those who set themselves up as masters and wish to correct Christian teaching, who talk to no purpose, saying that evil ought to be avoided for its own sake, because it is shameful; and that it is useless to talk of punishment, of the loss of heaven, and the fire of hell prepared for the guilty. Assuredly, sin is to be shunned because it is shameful and an abomination in itself; but is this motive sufficient always and for all? This would be all one with saying that prisons should be closed, courts and police abolished, and penal laws burned, because men can and ought to discharge their duties and live virtuously without these agencies for frightening and restraining evildoers. It is enough to give a little study to human nature to show that the fear of hell and the loss of heaven are very frequently more potent in deterring men from the commission of sin than the shamefulness of the sin itself. I appeal to you parents yourselves if it is not true that you frequently find it necessary, in order to get your children to obey and to lead upright lives, to have recourse to promises of reward and to threats of

[1]St. Aug. Epist. lxxvii.

punishment? And St. Paul does the same, saying: "Bear well in mind that heaven, the heritage which God has promised to us, His adopted children through Christ, will not be given to fornicators, or to the unclean, or to the covetous." Let these modern Stoics, then, leave off repeating to us that we Catholics, by promising a reward to the virtuous, and threatening punishment against the wicked, make a barter of virtue and sell it for a price, and that we appeal to human pride. Man can not get away from himself and he can not but wish his own good and his own happiness; and hence it is natural to him to flee sin from fear of chastisement and to practise virtue from hope of reward. Certainly it would be incomparably noble to leave off evil and to do good from pure love of God; but how many would do so? The great apostle himself, that princely soul, tells us that he also looks to the just Judge for the reward of his labors. The fear of punishment and the hope of reward are two reasonable and noble motives for living virtuously, but more noble, still, is the love of God.

Covetousness is an inordinate love of riches, which drives man in the accumulation of wealth to violate the laws of justice and charity, and is not to be confounded with a desire to save and to increase one's fortune by honest and lawful means. Hence the Apostle, speaking of covetousness, adds: "*Which is a serving of idols.*" How so? Is not every sin and the gratification of every passion an idol to which man gives his heart and the worship which he refuses to God? Yes, this is true, and in a sense, every mortal sin is a species of idolatry,

inasmuch as man finds in it an end which he should find only in God. But if the matter be examined more closely it will be seen that in other sins, such as impurity, gluttony, and pride, the end and the object sought is in man himself, in the gratification of his senses, whereas in covetousness the object is outside of man; it is gold, a material object, before which he falls down, as does the pagan before his idol. What a humiliation and disgrace for a man, a being of spirit, made to rise to the knowledge of truth and virtue, to know God Himself and to love Him alone above everything else, to bow down before a bit of gold, a handful of matter, and to find his happiness in it.[1]

Here follows another general recommendation: "*Let no man deceive you with vain words.*" Then, as always, there were sowers of false doctrines, and St. Paul in other Letters names some of them; they corrupted the teachings of faith, and their words, as the Apostle says, spread as a cancer: *Sermo eorum ut cancer serpit.* It was against those sowers of false doctrines, against those falsifiers of the Word of God, that St. Paul wished to warn his spiritual children, saying: "Let no one deceive you with false reasoning; hold firm to the teaching which you received from me."

The danger which St. Paul pointed out still exists and is as great as it was in his day. My friends, let us not be led astray either by the teachers of error or by the dangerous books to be found in the hands of so many. Let us hold fast to the

[1]Sicut idolum lapideum in templis, sic avari aurum claustris ac vestibus saepiunt, pro templo aram praeparantis; deinde adorant ipsum quod concluserunt, oculosque et animam malunt quam thesaurum perire.—St. John Chrysostom, Hom. lxiv, in Matt.

faith of our loving Mother, the Church, and close our ears to the deceptive words of seducers and our eyes to their books and writings of whatever kind. Wo to you, if led astray by those seducers, you forsake the teaching of Christ and rebel against His Gospel; if you do, the wrath of God and His vengeance will come upon you: *"For because of these things cometh the anger of God upon the children of unbelief."*[1] Cut yourselves off from those wranglers, from those men of depraved morals, lest you, too, be affected with their contagion: *"Be ye not partakers with them."* This, of course, is to be understood in so far as it is possible, and in so far as such sinners are a danger to us who live among them, or as we may be a scandal to others who see us in their company.

He adds this earnest recommendation: *"Be ye not therefore partakers with them,"* and from this the transition to the words that follow is easy and natural: *"For you were heretofore darkness; but now light in the Lord,"* that is, through the goodness and mercy of God. The image of light is a familiar one with Jesus Christ in the Gospels, and St. Paul often uses it; of all created things it is the most beautiful, and better than any other represents God Himself, represents truth, beauty, and virtue and whatever else is good and holy.

"A few years ago," says St. Paul, "you were sunk in the errors of paganism; you were groping in darkness, knowing neither whence you came nor whither you were going; nay, you were darkness;

[1] The phrase *filios diffidentiæ*, which is somewhat harsh, if I mistake not, properly refers to those men who separate themselves from God, who rebel against His doctrine, and lose the Faith.

God has brought you forth out of darkness, He has led you on into His kingdom of light, the Church, and to a knowledge of the truth; you are no longer darkness, but light: "*Now light in the Lord.*" Enlightened by the light of truth, walk and act and conduct yourselves as children of the light. This phrase of the Apostle, so living and luminous, is substantially that which I explained elsewhere,[1] and which is to be found in the thirteenth chapter to the Romans. It is as follows: "*The night is past and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light. Let us walk honestly as in the day. . . . Put ye on the Lord Jesus Christ.*" And what is meant by acting and conducting ourselves as the children of light? Listen again to the Apostle: "The fruit of light, or the works of the truth and the faith you have received, are justice and goodness and truth;" or in other words, you should be upright, just, lovers of the truth, and sincere; and in being so you will prove yourselves to be the children of light; and with this recommendation of the great apostle I close this homily and leave you.

HOMILY VI

AT THAT time: He was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke; and the multitudes were in admiration at it; but some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign

[1]Hom. i. vol. i.

from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils through Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest, and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass as He spoke these things a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee and the paps that gave Thee suck. But He said: Yea, rather blessed are they who hear the word of God and keep it.[1]—GOSPEL, *Luke* xi. 14-28.

[1]Here follow two verses in which a woman blesses Jesus and His Mother. They are the Gospel of the Mass of Virgins in the

Such, my friends, is the passage of the Gospel which will engage our thoughts to-day. It is somewhat long and consists of four distinct parts, namely: the miracle wrought by Jesus Christ upon the dumb man; next, the horrible calumny spoken against Jesus; thirdly, His reply; and lastly, the obstinacy of the wicked spirit in tormenting souls. To save time let us proceed at once to the explanation.

"*Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke and the multitudes were in admiration at it.*" This fact is also given briefly by St. Mark and more in detail by St. Matthew, who says that the dumb man was also blind. It is hardly necessary to note that, when the Evangelist says that the man was dumb, he was made so by the devil.

My friends, I am well aware that in these days to speak of the devil and of the infirmities and sicknesses caused by him is to expose oneself to the ridicule and to the ill-dissimulated compassion of certain men, who fancy they are learned and free from inveterate prejudices. But you well know that the Gospel, taking it simply as a human record, is more worthy of being trusted than are those men, no matter how learned they may be or how deeply versed in the sciences. As to us Catholics, we believe that when the Gospel speaks, God speaks, and all human science, even the most profound, has only to be silent. On the other hand,

De Commune and are omitted here because, as I have said in the Preface, I intend sometime to write Homilies on the Gospels of the Masses *De Commune*.

who may deny that between man, composed of body and soul, and God, a spirit infinitely perfect, there can exist other spirits, inferior to Him and superior to us? Reason says that such beings are possible; faith teaches that they really exist; and the history of the human race attests the teachings of faith. And who, again, may deny that, among those spirits, some are loyal to God and others rebels, just as among men some are good and virtuous, and others bad and perverse? Reason teaches this, faith proclaims it, and the history of man confirms it. And if there are such wicked spirits, rebels against God and enemies of man, made in the image of God, it is easy to understand how they can act upon this visible world, upon man and his body, producing, God permitting it, maleficent effects, such as sickness, blindness, dumbness, and other like evils? If we men can produce so many changes and modifications in matter, if we can so change the natural conditions of the human body as to produce sorrow and disease, and even the loss of reason, why can not the devil, with incomparably greater ease, do the same, if God for His own ends permits him? We should certainly not say that the maladies with which men of the present day are afflicted are the work of the devil, assuredly not; or if we did say so, we should do so only because scientific men in whose judgment we trust, affirm it. They will then not take offense or think us unreasonable if we hold and believe that a man was made blind or dumb by the wicked spirit, if and when the Gospel says he was. Wicked spirits can exist, just as wicked men exist; and if they exist they can do harm to man, if God does not

forbid them; the Gospel bears witness that as a matter of fact they have harmed this one and others, and what right have I to deny it? The reasoning is absolutely conclusive.

Now let us go back to the text of the Gospel. Jesus Christ, by a simple exercise of the power of His will, cast out the devil that had taken possession of the dumb man, who at once had his speech and sight restored. I beg you to consider that Jesus Christ, in working this and all His other miracles, always acted absolutely by His will alone; acted instantaneously, without hesitating and without the application of any sort of remedy; and acted in the presence of the multitudes and often in the presence of His enemies; and that the effect was instantaneous and infallible. These are the marks of a true miracle.[1]

The multitudes were amazed when they saw the miracle and broke out into exclamations and applause. In their simplicity they recognized the miracle at once, and not a doubt of it ever crossed their minds. But, as St. Luke says, there were some who said: *"He casteth out devils by Beelzebub, the prince of devils."* Who were those? St.

[1]Rationalists, like Renan and others, attribute some of the miracles of Christ to the faith of those who asked them, since being persuaded that they would obtain them, they believed by some freak of a fervid imagination that in fact they did obtain them. That this might happen in the case of some nervous maladies, I grant; but when there is question of restoring sight to the blind, hearing to the deaf, of healing lepers and paralytics, and of raising the dead to life, it is a trifle too much to believe, and the assertion excites only mirth and laughter. Why in these days of so much science and imagination is no one able to perform those miracles? When there is question of physical maladies, visible to all, healed instantaneously, by a sole act of the will, the explanation of rationalists becomes absurd and ridiculous.

Luke does not say,[1] but St. Matthew and St. Mark do. They were not the good, simple people; they were the Scribes and the Pharisees who had come from Jerusalem, the learned men of that age. They were full of pride, they envied and hated Jesus because He had stripped the mask from their hypocrisy and because He was acclaimed by the people as a prophet and as the Messias. They were fiercely angry with Him because He upset and utterly destroyed all their false ideas concerning the Messias, His worldly greatness, and material splendor; and unable to deny the reality of the miracles He wrought, they attributed them to diabolical agency. The passions blind a man, and there is no excess or contradiction, no matter how enormous, to which they will not drive him who is their slave, and of this we have here a sad example. They had the life of Jesus Christ before their eyes; He was a perfect pattern of the most exalted virtues; He sought only the good of souls and the glory of God; He confirmed His teaching with the most astounding miracles, which could be neither denied nor doubted. Did they yield to the evidence of facts and acknowledge Him as the Messias? No, never. In spite of reason and ordinary commonsense, they said: "By Beelzebub, the prince of devils, doth He cast out devils." The simple people recognized the truth and followed it; the men

[1]St. Luke wrote his Gospel for Christians who had been converted from paganism. They knew little or nothing of the Hebrew sects, nor was it of any importance for them to have such knowledge; and hence St. Luke does not name them, simply saying: "Some of them said," that is, some of the multitude. St. Matthew wrote his Gospel for those who had been converted from Judaism, and St. Mark, who follows St. Matthew, also names them.

of wealth and learning of that day did not acknowledge it, they spurned it. It is a mystery of blindness and pride, which is repeated in every age and clime.

The Pharisees call Beelzebub the prince of the demons. Have the demons a head or chief? According to Holy Writ there can be no doubt of it. Jesus Christ speaks of the *prince* of this world and calls him the devil; St. Paul calls him *the god of this world;* and St. John describes the dragon and his angels, who waged war against Michael and the good angels. These expressions make it sufficiently clear that the bad angels have their leaders as the good angels have theirs.

The Scribes and Pharisees attributed to bad angels the power of working miracles. What about this? Can it be admitted? The demons, being gifted with intelligence and strength far superior to men, undoubtedly can do things beyond human intelligence and strength and which to man must seem miracles. And may God allow them to do these things? He may allow them to do them as long as they do not thereby lead men into error; but when these facts and diabolical works which seem to be miracles are of a character to lead men astray, God must either prevent their being done or give to man the means of distinguishing between them and true miracles. Should He not do this, error would be unavoidable and inevitable and God would be its author.

And now, my friends, possibly you may have often read, or heard others speak, of answers given by spirits, of writing or speaking tables, of the apparition of spirits, of mind-reading and the like.

You will ask, what are we to think of these things? It would be impossible for me to give you here as full an answer as is necessary; I will only say what is sufficient to give you a practical rule to go by.

And first of all, mistrust the truth of those alleged facts; imagination has much to do with them, or the skill and charlatanism of the operators and the good faith of their victims.

Next, some of the phenomena, seemingly extraordinary and miraculous, may be naturally produced by means of certain agents and instruments known to operators skilled in manipulating them.

Thirdly, you will observe that those phenomena are not produced by the will alone of the operators, but require more or less extensive preparations of place, instruments, and subjects, and must be done at a certain time, nor are they always successful. All this shows that they are effected by human skill and industry.

Again, it is clear that if, as they claim, all those phenomena were true, and if they could read the minds of men, the masters of the art would turn their knowledge to account and rapidly become millionaires.

Finally, you must bear in mind that the Church forbids the consulting of spirits and condemns writing-tablets and speaking-tables and the like, because there is every reason to believe that there is mingled with them deceit, imposture, and superstition; and moreover the answers that are given are ridiculous and contradictory, irreligious and impious. As obedient children of the Church you should never take part in such performances. It is not allowed, and that should be enough.

The Scribes and Pharisees were not satisfied with the horrible insults they had already offered to Jesus and with the fearful blasphemy of ascribing to the devil the miracle wrought by Him; they would go farther, and in their sacrilegious audacity they asked Him for a sign, a miracle, and a miracle, not to His, but to their liking, not wrought on earth, but in heaven, as if it were easier to verify a miracle wrought in heaven than one wrought on earth, a miracle that might be verified by the senses. Jesus Christ is the Master of His works, and no one may prescribe to Him the place, the time, or the manner of doing His miracles. It is ever characteristic of the pride of man to refuse the proofs and the tests he has at hand and to demand others according to his whim; and should these be given, he would require still others. Such men, as Jesus Christ says in another passage, would not believe, even if one should rise from the grave and speak to them.

While those stubborn and proud men did not deserve an answer, still Jesus gave them one, and one which should have silenced them. "You say that I work miracles by the power of the devil, that by the devil I cast out the devil, as I did cast him out just now in your presence. If what you say is true, the devil is warring against himself and his kingdom will necessarily fall; and as a consequence, the kingdom of God, which I announce, is come." This was the first reply, a triumphant one, as you see, which Jesus made to His enemies. What could they answer? Nothing; and they did not answer.

He followed this first reply up with a second,

equally convincing. A little while before, Jesus had sent His apostles to preach the kingdom of heaven by way of preparing them for the great mission on which afterward they would have to set out, and in sending them He gave them power to heal the sick and to cast out unclean spirits. They had ended their mission, and having come back they told Jesus with joy and wonder that even the wicked spirits obeyed them: "*Even the demons were subject to them.*" The facts must have been public, the fame of them must have spread everywhere and been known to the Scribes and Pharisees to whom Jesus was speaking. He pressed the argument home to them in this way: "You say that I cast out devils by the power of Satan or Beelzebub, their head.[1] You are certainly aware that these, My disciples, who are also *your brothers* and *your sons,* have cast them out and still cast them out, as well as I. Tell me, then, in whose name do they cast out devils? Would you dare suspect or say that they too cast them out by the power of Beelzebub? They are My disciples, and if you would not dare say that they are the instruments of Beelzebub, how can you say so of Me, their Master? These, My disciples, of your own race and country will be your judges, they will condemn you. *They shall be your judges.* Hence if I and My disciples cast out devils, we cast them out, not by the power of the devil, but by the power of God, and this proves solemnly and irrefragably that the kingdom of Satan is tottering to a fall, and that the kingdom of God has come among you, that

[1] *Beelzebub,* or *Baal-Zebud,* was the name of a divinity of the Philistines, whom the Hebrews regarded as the prince of devils.

is, that the Messias, the long-expected, has come."

Two are contending for the moral empire of the world, Jesus Christ, the Son of God made man, and the malignant spirit of darkness. If Jesus Christ wished to use His divine power directly the struggle would soon be at an end and His kingdom would instantly be established and that of Satan destroyed. For who could stand against His omnipotence? But Jesus Christ wishes to gain the victory and to set up His kingdom by the use of secondary causes, by subduing minds and wills, not by force, but by persuasion, scrupulously respecting the liberty of man. He wills not to enter into souls unless they are voluntarily opened to Him; and He wills to have in His kingdom only those who freely enter there; hence the struggle is long, but the triumph of Christ and His sons is on that account all the greater and more glorious. It is a conquest which Christ is making through His followers; in which, at the price of sweat and blood, ground is gained foot by foot; it is a hand-to-hand fight to extend the boundaries of His kingdom and to lessen those of the kingdom of Satan, in order that His kingdom may grow and spread and that the kingdom of Satan may fade away and disappear, as does the darkness before the rising of the morning sun; Satan's loss is His gain.

Let us return to the Gospel. "*When a strong man armed keepeth his court, those things which he possesseth are in peace; but if a stronger than he come upon him, he will take away all his armor wherein he trusted, and will distribute his spoils.*"

By this image or similitude Jesus Christ illustrates and clinches what He has been saying. Who is this strong man with arms in his hand, who guards the house and all it contains? Undoubtedly he is the prince of darkness, the devil, whose strength is certainly great. And what house is this he is guarding, in which there is stored so much treasure? The house of the pagan world, and of those Jews who opposed the truth announced by Christ. The devil was long in possession of that house and defended it against those who attempted to take it from him with all the arms at his command, by force, artifice, and lying.

Who is the stronger man who comes upon him, subdues him, takes from him the arms in which he trusted, and makes himself master of the house and of all it contains? This is clearly Jesus Christ Himself, who comes to drive the devil out of the kingdom he has usurped, for it is said: "*The princes of this world shall be cast out,*" and of this He had given a proof a little while before in casting out the devil from the man possessed, and doing it in the presence of the Scribes and Pharisees.

My friends, do not forget that Jesus Christ will drive this strong one armed out of each of us, if it has been our great misfortune to permit him to enter in; or He will bar his way to our souls, if, as I hope, he has not already got a lodging there; always, however, on this condition, that we do not leave Our Lord to work alone within us, but that we co-operate with His grace, since without such co-operation grace would be unproductive and a cause of our condemnation.

"He that is not with Me is against Me, and he that gathereth not with Me, scattereth." These words of Our Lord would not seem to have any connection with what has gone before, but if we examine them more closely we shall find that there is a natural connection between the two. Our Lord seems to say: "I am come to make war on the common enemy, the devil; you and all men must fight with Me and under My banner. In this war none can be indifferent; they must choose between truth and error, between the prince of darkness and Me, the light and the Son of God, between My banner and that of My enemy; and whosoever does not range himself under Mine is My enemy; *he who gathers not with Me,* that is, he who does not unite himself with Me, *scatters,* and deserts Me." Here there is no question of what may be gainsaid without fear of salvation, as where Christ says: *"He that is not against you is for you,"*[1] but of what is absolutely necessary to salvation and of what is the very foundation, since it is a question of following either Christ, or His enemy and ours, the devil.[2]

Jesus goes on to describe the artifices used by the devil to harm man, his hatred, and his obstinate persistency: *"When an unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out; and*

[1] Luke ix. 50.

[2] Ille (diabolus) cupit animas hominum tenere captivas, Dominus liberare; ille praedicat idola, hic unius Dei notitiam; ille trahit ad vitia, hic ad virtutes revocat. Quomodo ergo possunt inter se habere concordiam, quorum opera diversa sunt?—ST. HIERONYMUS, in hunc locum.

when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering they dwell there, and the last state of that man becomes worse than the first."

When the spirit of uncleanness, or the devil, is driven out of a soul, he still has a consuming desire to re-enter it; he has no peace, and seeing the soul renewed and embellished and the abode of God, who dwells there with His grace, "*he takes with him seven other spirits worse than himself,*" that is, a large number, and with them he renews the attack, and the soul, if not steadfast, falls; and when the devil enters it again its state is worse than before he was first cast out.

These words may also be applied to the people of Israel. They were God's chosen people; He dwelt among them, and all the rest of the human race groped in darkness and were slaves of Satan. But this elect people were ungrateful for the favors lavished upon them; they cast out and persecuted the prophets, and above all Jesus Christ, whom they put to death; and hence they fell under the tyrannous yoke of the evil one, and will remain under it until after the conversion of the Gentiles. Their condition, therefore, after the coming of Christ, is worse than it was before He came. That this is the true interpretation I am persuaded by the text of St. Matthew,[1] who, after giving the words of Jesus Christ precisely as they are recorded by St. Luke, adds: "*So shall it be also to this wicked generation.*"

Whatever be the interpretation of these words

[1] xii. 45.

of Our Lord, whether they refer to the Hebrew people, or are to be understood of each individual soul, the truth we should draw from them is this: that when the devil is overcome, he leaves nothing untried to have his revenge, and that, if he succeeds through sin in again entering into a soul from which he has been thrust out, he dominates it more cruelly than before, and the state of that soul is worse, because the passions that slumbered for a while again awake and are more rabid than ever; old wounds are ripped open; God, angered by ingratitude, withdraws His graces; and the heart is hardened by the bad use it has made of them.

Fourth Sunday of Lent

HOMILY VII

BRETHREN: It is written that Abraham had two sons: the one by a bondwoman, and the other by a freewoman: but he who was of the bondwoman was born according to the flesh: but he of the freewoman was by promise: which things are said by an allegory: for these are the two testaments. The one from Mount Sinai engendering unto bondage; which is Agar: for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free, which is our mother. For it is written: Rejoice thou barren that beareth not: break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So, then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ hath made us free.—EPISTLE, *Gal.* iv. 22-31.

AS WE learn from the Acts of the Apostles, St. Paul had preached the Gospel and established a Church in Galatia, a province of Asia Minor.

This Church was composed mostly of Gentiles, among whom there must have been some Jews, for they were then scattered in every city of the East, engaged in business, as we also gather from the Acts. The Jews, dispersed throughout Galatia, seriously disturbed the peace of that Church, insisting that the new converts to the Gospel should observe the whole Mosaic Law, to which, as they contended, Christianity was but an adjunct; and because St. Paul emphatically condemned this error, which would keep the Church of Christ in the swathing clothes of Judaism, they at once made war upon him, denying or calling in question his divine mission. To refute this calumny, to establish his own authority, and to show that the Synagogue had come to an end to give place to the Church of Christ, the Apostle, about the year 52 or 53 of our era, wrote the Letter, a passage of which I have just read for you, as given in the Mass of this Sunday. In these verses St. Paul, under the figures of Agar and Sara, of Ismael and Isaac, represents the Synagogue and the Church, the passing and restricted character of the former, the enduring and universal character of the latter. The argument is deep and elevating, and worthy your best attention.

"*It is written that Abraham had two sons, the one by a bondwoman and the other by a freewoman.*" This is a reference to the history and origin of the Hebrew people. Abraham had two wives, Agar a bondwoman, and Sara a freewoman. It is hardly necessary to note that then for special reasons a plurality of wives was tolerated, as were slavery and divorce. Society was then in its

formation; the foundation of Judaism was being laid and a distant preparation was being made for Christianity; and it need cause no surprise that many imperfections existed in Judaism, which would disappear in Christianity. When the framework of a house is set up, only the rough outline can be seen; it is not habitable and will not be until completed, when it will be set to rights, furnished, and beautified. So it was with Judaism; and its imperfections reflected the character of the people; but all this was to change at the coming of Christ, who said He came not to destroy the Law but to fulfil it. Ismael, who was born of Agar to Abraham, was the father of the Idumean people. He is said to have been born *according to the flesh,* that is, in the order of nature. Isaac, who was born of Sara to Abraham, is said to have been born *according to the promise,* that is, outside the order of nature, in accordance with the divine promise, or miraculously, and through supernatural intervention. From Isaac the Hebrews derive their origin. They were the people chosen of God to be the depository of the divine promises and from whom the expected Saviour was to come. All this we know from the story contained in Genesis.

Referring to the fact that to Abraham of his two wives, Agar the bondwoman and Sara the freewoman, were born two sons, one in the natural order and the other in virtue of the divine promise, St. Paul, with the confident assurance which his mission warranted, uses these words: "*Which things are said by an allegory.*"

What is the allegory here spoken of by St. Paul

and which, he takes for granted, is known to the faithful? It would be a shame and a reproach to Christians of the present day and greatly to their discredit, if they did not know as much as the first Christians to whom the Apostle's Letter was written. And yet, my friends, I hope I shall not offend you by saying that very few of you know the meaning of a figure or an allegory, of which St. Paul here speaks, though these words are of frequent use in the Sacred Writings. Kindly listen, then, while I explain the meaning.

When we read in Sacred Writ that certain facts took place, we must believe that they took place just as they are narrated. We read, for example, that Noah built an ark and that he and his children were saved in it from the waters of the universal flood. We must believe unhesitatingly the fact that Noah really built an ark; that there really came a flood, and that Noah and his sons were saved in the ark. We read that Abraham led his son, bearing wood for sacrifice, up to the mountain. We read that manna fell in the desert and that the Hebrew people fed upon it for many years. We read that Moses set up a bronze serpent in the desert and that those that were bitten by serpents were healed by looking upon it. We read again that before the Pasch the Hebrews ate of the lamb offered in sacrifice. Now we must believe that all those facts took place just as they are described. But following the teachings of the Sacred Writings and of the Fathers, we must also believe that those facts are symbols or figures or allegories of other facts which were to take place later on under the New Law. Thus the ark in

which Noah and his family were saved from the flood, is a figure of Baptism, in which we are saved from the waters of original sin. Isaac, loaded with wood, going up to the mountain, and the serpent set up in the desert, are foreshadowings of Christ, who went up to Calvary and was lifted up on the cross. The manna of the desert is a symbol of the Blessed Eucharist, and the lamb represents Christ. If not all,[1] certainly many of the facts of the Old Testament are figures or allegories of other facts of the New, and are so many lessons and passages of the Divine Books written for our instruction.

Now such precisely, according to the testimony of St. Paul, is the fact recorded in his Letter which we are explaining, concerning Abraham, Agar and Sara, Ismael and Isaac. Agar and her son Ismael represent the Ancient Covenant and the Hebrew people; Sara and her son Isaac symbolize the New Covenant and the Church of Jesus Christ: "*These are two testaments.*" The first testament or covenant was made by God with Moses on Mount Sinai, when He gave the Law and promised the Hebrew people the land of Cana and His protection; and the people accepted the Law and bound themselves to observe it. The second testament or covenant was made by Christ with His apostles and all believers, to whom He gave the New Law and promised all spiritual gifts and eternal life;

[1]There were some interpreters who, basing their opinion on the words of St. Paul: "*All these things happened to them in figure,*" affirmed that all the facts of the Old Testament, without a single exception, were also symbols or figures. This is an exaggeration. St. Paul says "*all these things,*" that is, all that he records (1 Cor. x. 11), but not all others. The phrase, moreover, is general, not specific, and must be taken in a wide sense.

and they accepted it and bound themselves to keep all His precepts; and this testament or covenant was sealed in the Blessed Eucharist and with the sacrifice of the cross.

The first testament, of which Agar is a figure and which was given on Sinai, St. Paul says "*engenders unto bondage.*" What is the meaning of "*engenders unto bondage*"? Agar was a slave, and her son, because the son of a slave, took on the condition of the mother, and must also be regarded as a slave. The mother and the son, both slaves, are a figure of the Old Testament or of the Hebrew people. This people, in contrast with the Church and with the people of whom Christ is the Head, is in bondage; it is subject to a law filled with ceremonial, and with prescriptions, such as circumcision; a law which for many offenses inflicts weighty punishments, and for some even death. Considered as a whole, and especially in the punishments it inflicts, that law is a law of slaves, because it is not a law of love, as is fitting to sons, but of fear and terror, as is proper to slaves. Its recompenses refer directly to the fleeting and material goods of this earth. This is why the Old Testament is said to engender unto bondage, or to beget slaves, because it is enforced by fear.

The Apostle illustrates the relations between the Old Testament and the New by a very simple observation, saying: "*For Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is.*" Mount Sinai in Arabia, on which the Law was given, corresponds to the Jerusalem of to-day; in other words Sinai and the Jerusalem

of our day are so classed together as to form but one; their condition is the same. Jerusalem, or the Synagogue of to-day, is a figure of Agar; its children are brought up under the law of fear; it is a type and figure of the Church, and must cease to be, as darkness ceases at the coming of light. This Synagogue, this Jerusalem, which is the mother of bondmen, must give place to the true Jerusalem, "*which is above, which is free, and which is our mother.*"

Who is this mother of ours, coming from above, that is symbolized by Sara? She is the Church founded by Jesus Christ, His faithful Spouse, who will never be cast off by Him, as Agar was cast off by Abraham. She comes to us from above; because her Head and Founder is Jesus Christ Himself, who comes from on high; because He rules and governs her, and will until the end of time; because she receives truth and grace from on high; and because her hopes and her loves are ever in heaven, the term and goal of her earthly pilgrimage.

And why is the Church called Jerusalem? Because the word Jerusalem means a *vision of peace,* and it is through the Church that man obtains true peace with God; and again because the Gospel, the code of peace, was first promulgated in Jerusalem, the birthplace of the Church, on Pentecost day.

Why is the Church said to be free? Because she exerts all her care and efforts to free us from sin and passion, from error and that supremest of evil, eternal loss. She is also said to be *free* because she is loosed from all the shackles of the Synagogue, and promotes virtue by persuasion

rather than by fear, and hence is she typified in Sara, the wife of Abraham, not a bondwoman, but a free.

Finally, why is the Church said to be a mother, a fruitful mother, and more fruitful than the Synagogue? Because by Baptism children are born of her to God, and because by the other sacraments, by the word of truth and by other means they are nourished and strengthened. The Synagogue was, and must always continue to be, confined to the people of Israel; the Church, on the contrary, was to gather into her bosom, not alone the children of Israel, but the Gentiles; and in matter of fact she grew rapidly, spread her tents, pushed forward her boundaries; and while she seemed condemned to sterility and to perish in the midst of her enemies, both Jew and Gentile, she outstripped the Synagogue,[1] and of the two her children are incomparably the more numerous.

The Apostle now makes a practical application of the figure or allegory which he has been using: "*Now we brethren are as Isaac was, the children of promise.*" "You Galatians," he says, "did not belong to the Synagogue, you were Gentiles; but having believed in Christ and received His Baptism, you became the children of Abraham, not according to the flesh, but according to the spirit, like to Isaac, who was born to Abraham, not according to the natural law, but in virtue of the di-

[1] Sancta ecclesia, immaculata coitu, fœcunda partu, virgo est castitate, mater prole; parturit itaque virgo, non viro plena, sed spiritu; parit nos virgo, non cum dolore membrorum, sed cum gaudio angelorum; nutrit nos virgo, non corporis lacte, sed apostolorum; virgo est sacramentis et virtutibus, mater est populis.—St. Ambrose, De Virginibus.

vine promise. You Galatians, once Gentiles, are now the children of Abraham, as Isaac was, and in a higher sense than was Ismael."

Here the hatred of the Hebrews and the ferocious persecutions waged daily by them against the Christians were naturally present to his mind, for he, more than any one else, was a victim of both, and this gave him an opportunity of completing the application of the Biblical allegory of Agar and Sara, Ismael and Isaac. Consider, he seems to say, the story as given by Moses in Genesis. Ismael was born of Agar before the birth of Isaac; Ismael, the son of a bondwoman, mistreated and persecuted Isaac, who was born of Sara the freewoman, according to divine promise. And the same thing happens now. As you see, the Synagogue, the Hebrews, true children of Agar, everywhere persecute the believers in Christ, the children of the Church and the children of the divine promise, foreshadowed in Isaac. What will be the issue of this persecution of the Synagogue against the Church? You see it forecast in the story of Agar and Ismael, of Sara and Isaac.

One day Sara, seeing Ismael mistreat and persecute her son Isaac, indignantly said to Abraham: "*Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.*" And Abraham, though reluctantly, cast out Agar and Ismael and made Isaac his heir. The Synagogue persecuted unto death Jesus Christ, the Founder of the Church; it persecuted, scourged, exiled, and murdered as many as it could of the apostles and disciples of

Jesus Christ. God, though reluctantly, repudiated the Synagogue, the persecutor of His Church. I say reluctantly, because the Synagogue was also the work of His hands; it was His daughter, as Ismael was the son of Abraham; in it lived the patriarchs and prophets; to it were given the Sacred Writings and the Law; through it was preserved the worship of the true God on earth, and through it the light of faith and hope in a future Messias was kept alive; and from it came according to the flesh the Son of God and the Redeemer of the world; but its obstinacy in refusing the truth, and its persecution of Christ and His disciples called down upon it the wrath of God, and together with its children it was cast off.

The casting off of the Synagogue is a lesson full of terror for us, my friends.

It is most certainly true that the Roman Catholic Church, whose children we are, will ever continue to be the Spouse of Christ; she will never, like the Synagogue, be cast off as unfaithful; but if the Church, our Mother, will never be repudiated by Jesus Christ and will always continue to be the faithful depository of the truths He taught, does it follow that we also shall not be cast out from her bosom? Alas, my friends, that can happen and does happen before our eyes. How many of our unfortunate brothers, born children of Jesus Christ in the Church, nourished for years and years with the food of her graces and the word of God, reject the truth, separate from their Mother, raise their hands in anger against her, and persecute her? They are like Ismael, who harassed and oppressed Isaac, and like him they,

too, are cast off by Jesus Christ. May none of us ever draw down such a curse upon his head.

We are now at the last verse, which is a sort of summary of the preceding verses. *"So then, brethren, we are not the children of the bond-woman but of the free; by the freedom wherewith Christ hath made us free."* We all, who have believed in Jesus Christ, whether Jews or Gentiles, belong, not to the Synagogue, but to the Church, we are children of her, who alone ever abides with Christ, and with her we have the freedom of the sons of God.

The liberty brought on earth by Jesus Christ and of which St. Paul here speaks, is the same which, in a foregoing passage, is said to belong to the Church: *"Jerusalem, which is above, is free, which is our Mother."* By an unfortunate confusion of things and ideas, when the holy and precious word *liberty* is uttered, it is commonly understood to mean a *liberty* to do *good* or *evil,* to do as one pleases, and to embrace either *truth* or *error.* If, my friends, this were the true and proper notion of liberty, the saints and the angels, and the virgins in heaven would not be free; Christ, the God-Man, and God Himself would not be free, inasmuch as they can not do *evil,* and neither can they embrace *error,* and still, as you know, there is perfect liberty in heaven and God is the fountain of all true *liberty.* Liberty, my friends, is the faculty or ability to choose what we will, and where there is not freedom of choice there is no liberty. The choice may be made either between *good* and *evil,* or between many things all *good* in themselves. The *liberty* of

choosing between *good* and *evil,* as in the present order of things with us, is *liberty,* but a weak, unstable, and imperfect liberty; while the liberty of only choosing between things which are all good, is a perfect liberty, like that of the blessed and of God Himself. The liberty of being able to choose *error* and *evil,* which we have here on earth, is a real imperfection, which one day will be taken away. Tell me, my friends, if you were to enjoy such health of body that you never could fall sick, do you think you would be better off or worse than if you could lose it by sickness? Without doubt you would prefer to enjoy health in such a way that you could never lose it. And who would not rejoice to have such health as that? It would be perfect health. Very well, then; reason the same way in regard to doing *good* or *evil.* To be able to do *evil* is to be able to fall sick; it is an imperfect liberty; not to be able to do *evil* and to be able only to do *good,* is like not being able to fall sick; it is *liberty* in its highest perfection; the liberty of God and of His saints, who can not choose what they please, but only from objects that are good. This is the liberty that Christ brought on earth, the liberty to flee from error and possess truth; to make war on *evil* and overcome it in order to do only what is *good* and to spurn vice and practise only *virtue.* And the more we release ourselves from *error* and walk in the way of *truth,* the more we make war on *evil* and *vice,* the more we do good and practise virtue, the more perfect will be our *liberty* and the more like that of Jesus Christ, *"the liberty wherewith He hath made us free."*

Beautiful and holy liberty of the sons of God, which on earth gives us in advance a vision of heaven! Bear always in mind, my friends, that we shall be the more *free* in the measure in which we are distant from *sin,* more free and more the master of our passions, and more faithful in the observance of our duties. This is *liberty,* true *liberty,* the *liberty* wherewith Christ hath made us free.

HOMILY VIII

At that time: Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him, for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said: make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when He had given thanks, He distributed to them that were sat down: in like

manner also of the fishes as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus, therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.—Gospel, *John* vi. 1-15.

Such is the narrative of St. John himself, an eye-witness, of one of the greatest miracles wrought by Jesus Christ. It is recorded in almost the same words by the other three Evangelists. Now it is well known that St. John, who was the last to write his Gospel, studiously omits whatever the other Evangelists narrate, and records only what they omit; how does it come, then, that contrary to his custom he relates this miracle, also related by the other three who had written before him? Possibly the greatness of the miracle itself led him to record it; but it is reasonable to believe that St. John narrates this miracle in order to open the way to the narrative of the promise of the Blessed Eucharist, which follows that of the miracle, and which is not given by the other Evangelists. Whatever his reason, and God only knows what it was, my duty is to explain the Gospel to you, and yours is to listen attentively.

The head of the Precursor had fallen shortly

before under the axe of the executioner by authority of the wicked Herod, who was driven to commit the deed because of his guilty passion for the crafty and shameless Herodias. The apostles had returned from the mission on which Jesus had sent them, as it were to test them, and were telling of what they had done and taught. Jesus was in Capharnaum and so besieged by people that He had not even time to eat. The death of the Precursor reminded Him of His own, of its horrors and its near approach, and feeling the need of going with His apostles to some quiet spot, He said to them: "*Come apart into a desert place and rest a little.*"[1] Going into the boat with His disciples He directed them to carry Him over to the eastern shore where, having landed, He led the way to the mountains towering above them. Every time I read or hear the name of the Lake of Tiberias or Sea of Galilee, as the Hebrews call it, I feel again the indescribable impression made upon me when, on October 20, 1894, I saw it for the first time from the precipitous heights of the western shore. It is framed in by the hills and mountains that encircle it, hills and mountains that are deserts, desolate and without vegetation. There is no doubt that the lake is the mouth of the crater of a spent volcano; its solitary shores, trackless and without trees to gladden the eyes, fill the soul with an indefinable sadness. The smooth and luminous lake, bright as crystal, without a craft of any kind to ripple its surface; the great wall of ferruginous color that rises above it and closes it in from the east; the silence of death

[1]Mark vi. 31.

that reigns over that wide expanse, once so smiling and joyous and crowned with populous villages, all this is depressing, fills the heart with an inexpressible melancholy, and makes one meditate and weep. Evidently the anger of God and the weight of His avenging hand have passed over that once entrancing region. O Lake of Tiberias, how often do I think of you, how often do I see you as in a picture before my mind!

A year before Jesus consummated His sacrifice on the cross, He crossed that lake in a boat with His apostles and sought among the wild and solitary places on its eastern shore a little quiet and rest. At once the news of His coming spread abroad in all the neighborhood and the people came out to Him from the villages round about. Jesus had come into that solitary place to have a little peace and now the multitudes crowd about Him, desirous to hear Him, and He, like a kind teacher, gave them a hearty welcome. The popular applause which pursued Him everywhere and which so easily inebriates those who seek it, left Him perfectly tranquil, because He neither sought it nor refused it. He looked with loving and compassionate eyes upon the multitude that followed Him and He saw its moral miseries, for it was a flock without a shepherd. Jesus taught them, healed their sick, confirmed His words of life with miracles, and then "*went up into a mountain and there sat with His disciples.*" The sun was sinking behind the mountains of Galilee and flooding their summits with its declining rays. Here St. John notes the fact that "*the Pasch, the festival day of the Jews, was near at hand.*" The apos-

tles were restless because it was already late, and it was impossible to procure food in that desert place, and, as we learn from the other Evangelists, they said to their Master: "*This is a desert place and the hour is now passed; send away the multitudes, that going into the towns, they may buy themselves victuals.*" Jesus said to them: "*I have compassion on the multitude, because they have been with Me now three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off.*"[1]

Let us stop here for an instant. Note the kindness and tenderness of heart revealed by the words that fall from the lips of Jesus Christ. "*I have compassion on the multitude, because they have been with Me three days and have nothing to eat; and if I shall send them away fasting to their homes, they will faint in the way, for some of them came from afar off.*" In those words, so simple and natural, so full of affection, the whole soul of Jesus seems to breathe and speak; they are like a cry wrung from His heart by the sight of so many poor and suffering, for He made the sufferings of others His own. Now that Jesus has gone up to heaven His nature is not changed; He is ever the same, all love and sympathy for those who suffer in body, and still more for those who suffer in spirit. Let us put all our hope in Him, go to Him in every need; for if the multitudes were fed by Him, though they asked Him not, will not we, who ask Him, receive food for both body and soul?

[1]Mark viii. 2, 3.

Jesus turning to Philip with a kindly smile, as if asking his advice, said to him: "*Whence shall we buy bread that these may eat?*" He addressed Himself to Philip, possibly because Philip was near Him, or it may be, as St. John Chrysostom says, because he was remarkably ingenuous and candid, as is clearly shown by his request of Jesus at the Last Supper, when he said: "*Show us the Father and it is enough for us.*" After giving the question put by Jesus to Philip, the Evangelist immediately adds that its purpose was to try him and to learn what he thought. None of the apostles replied, as they might easily have done, having witnessed so many miracles, by saying: "Thou alone canst feed this great multitude; all things are possible to Thee." The gentle Philip, surprised at the direct question of the Master, could only reply: "*Two-hundred pennyworth of bread is not sufficient for them, that every one may take a little.*" The coin or denarius, mentioned by Philip, was equal to about sixteen cents of our money. Hence it was as if he said: Thirty-two dollars would not buy enough bread to give a crust to each one of such a multitude. The simple apostle did not reflect that they were in a desert place and that no matter how much money they had it would not have been possible to buy bread there.

At that, "*one of the disciples, Andrew, the brother of Simon Peter,*" coming forward and hearing the conversation, as if to confirm what Philip had said, remarked: "*There is a boy here that hath five barley loaves and two fishes, but what are these among so many?*" Here it may not be amiss to note how confidentially and

fatherly Jesus dealt with His disciples, and what filial confidence they exhibited toward their divine Master. Every one having authority over others should try to make himself like this great Model, and those who are subject to others should behave toward them as the apostles did toward Jesus Christ. Authority should be always paternal and dependence filial; the former should never be arrogant, nor the latter servile.

The Gospel does not say who the boy was who had the barley loaves; the loaves themselves were such as the common people ate. It seems clear to me that the question of Jesus, the reply of Philip, the remark of Andrew, and the ascertaining that there were five loaves and two fishes, were all intended purposely to bring more prominently and clearly before the apostles and the multitude the miracle of the multiplication of the food.

St. John goes on: "*Then Jesus said: Make the men sit down. Now there was much grass in the place.*" These words: "*Make the men sit down,*" were addressed to the apostles, who forthwith, going among the crowd, arranged them round about in companies of hundreds and fifties, bidding them sit on the grass, which was then abundant, as it was about the beginning of March, when the weather in those regions is quite warm. The Gospel informs us that the number of grown-up men was about five thousand, not counting, as St. Matthew notes, the women and children, and hence it would not be an overstatement to say that altogether there were more than ten thousand in that multitude.

"And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down, and in like manner of the fishes, as much as they would."

As on other occasions when about to work a miracle, so now Jesus Christ gave thanks to His Father; and St. Matthew notes that *"looking up to heaven, He blessed,"* and this He did to teach them that what He was about to do was a work from on high and must be ascribed to divine power. Then He set Himself to distribute the loaves and fishes to the apostles, who in turn distributed them to the multitude, a fact that is recorded by St. Matthew, St. Mark, and St. Luke and should not be overlooked. Then Jesus, who had refused, when it was suggested by the tempter to change stones into bread, to satisfy His own hunger, multiplied bread in the desert to feed the poor who were famishing.

Certainly Jesus, if He would, could have made the bread and fishes, as they multiplied in His hands, pass directly into the hands of each one of the multitude without the assistance of the apostles; who can doubt it? But He willed that the miraculously multiplied loaves and fishes should be put into the hands of each individual through the ministry of the apostles. And why so, my friends? First, because God only uses His omnipotence where man is impotent; but where man's power can reach, He leaves the work to man, for He does not wish to take man's place, nor to encourage idleness or sloth.

Moreover, we may take it for granted that Jesus Christ willed to use the ministry of the apostles

in distributing the loaves and fishes multiplied in His blessed hands, to teach us that while the heavenly gifts of truth and grace come primarily from Him, the fountain of grace and truth, they are communicated to men through the agency of His ministers.

Nothing could be more imposing or evident than this miracle wrought by Jesus Christ. They were in the desert, and how was it possible in such a place to obtain enough bread and fish to feed more than ten thousand persons? And granted that enough of each could be obtained, how would it be possible to conceal the fact from so many witnesses? The multiplication took place in the hands of Jesus Christ, not only in the presence of the apostles, but in sight of the whole multitude; not in an instant but continuously, as long as the need lasted. It was but natural that while the loaves and fishes were being distributed the apostles and the multitude should be amazed and should strain their eyes to see whence the loaves and fishes came and how they were obtained; and hence any illusion was impossible. The fact is put beyond any shadow of doubt and made absolutely luminous and certain by the circumstances accompanying it, by the place, the number, and the character of those who witnessed it, and by the nature of the miracle itself, the manner in which it was wrought and the effects that followed it.

I am aware, my friends, that those who profess to take reason and reason alone as their guide, have attempted to explain this miracle as a natural phenomenon. And how do they do it? In this way. The multitude, they say, carried away

by the charm and fascination of the words of Jesus, forgot their hunger; being satiated in spirit, they were unconscious of the needs of the body; it was a miracle of frugality. Or again, they say that each of them might have brought provisions with him and ate them without adverting to the fact that he was doing so, and thus mistook for a miracle what was only an effect of joy and enthusiasm at listening to the prophet, and of a little foresight. My friends, I leave you to judge if this is following reason, and reason alone.[1]

Whence came those loaves and fishes that were seen to multiply in the prolific hands of the Saviour? Were they created anew out of nothing? This, as we know, the Word made man could have done, but the more common opinion is that they were produced according to natural law.

My friends, I beg you to note what is continuously taking place under our eyes. A seed is sown in the soil and by the secret laws of nature it dissolves, takes root, grows into a blade, develops into a stem, puts forth ears, multiplies its kind, and finally the grain matures. This grain is then taken and ground, made into dough, baked, and put as bread on the table. The work of transforming and multiplying goes on slowly; both are the effect of the forces of nature stored in earth and air, in water and light, and applied and modified in season by man. Now those forces of nature which multiply the grain and, acting under natural laws, furnish us the bread wherewith we are fed

[1]This is the explanation given by the rationalistic school, and notably by Renan in his Life of Jesus.

and nourished, all come from God and are obedient to Him. Now what did Jesus Christ do in the desert when He multiplied the loaves and fishes? He, the God-Man and the Supreme Cause, in whom are eminently contained all causes and all effects, shortened the ordinary process and produced in a few instants the bread, which by the usual operation of the laws of nature could only have been obtained in the course of some months. "The God," says St. Augustine, "who with a few seeds multiplies the wheat of the fields, multiplied the loaves in the hands of His Son made man.[1] And we," the saint goes on, "marvel at the miracle of the loaves multiplied on a single occasion, and take no heed of the ceaseless working of Providence, who with a few grains multiplies the harvests and feeds the whole human family. And why? Because the former was done only once, whereas the latter goes on continuously under our eyes and is less thought of because more frequent. It grows familiar by repetition."

My friends, let us get into the way of seeing in all the operations and in all the laws of nature, which give us life and preserve it, which feast the eye and gladden the ear, the presence of the hand of God who prepares and disposes all things for our service and enjoyment, and to Him let our heartfelt thanks be given.

"*And when they were filled He said to His dis-*

[1]Unde multiplicat Deus de panis granis segetes, unde in manibus suis multiplicat panes. Potestas enim erat in manibus Christi. Panes enim illi quinque quasi semina erant, non quidem terræ mandata, sed ab eo qui terram fecit multiplicata.—In. Joann. tract xxiv.

Frangente Domino, seminarium fit ciborum.—St. Hieronymus.

ciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.''

This order of Our Lord to gather up the fragments has a meaning. First of all, the fact that the fragments were gathered up by the same ones who distributed the loaves is another proof and a convincing one both of the greatness and of the certainty of the miracle. Next, it teaches us that it is not proper or lawful to waste anything, for what is not necessary or useful to us may be both useful and necessary to others. What is not needed by the rich may and should be given to feed the hungry and the poor, and if it were, what a throng of famishing bodies would be relieved. O ye rich, let at least some crumbs fall from your tables for the Lazaruses that lie languishing at your doors!

It is clear that the twelve baskets of fragments gathered up signify the twelve apostles, who distributed the loaves and fishes; and hence it is also clear that the apostles in making the distribution used each a basket.

''Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world.'' Seeing this miracle, which in many respects was one of the greatest wrought by Jesus Christ, the admiration and enthusiasm of the people could not be restrained and the cry came spontaneously from all hearts: ''This is the prophet, the promised Messias, who is to come.'' And so He really

was, but not such a one as the Hebrews unfortunately expected. They looked for one who was to subdue their earthly enemies, to free them from the yoke of the stranger, under which they groaned, and to renew the worldly greatness of their nation. The fiery and warlike Galileans were still filled with the memories and the dreams of Judas Gaulonitas, who putting himself at the head of the people and proclaiming that he was sent of God to liberate the nation, stirred up a dangerous rebellion, which, as Josephus Flavius attests, gave the Roman soldiers plenty to do to put it down. Political passion, from which, as we learn from the Acts,[1] the apostles themselves were not free, inflamed the multitude, so easily stirred to enthusiasm, whether religious or political. One wrought upon another, saying: "This is the prophet, the Messias whom we expect; He is to liberate the nation from the yoke of the stranger; let us make Him our king, put Him at our head and go up to Jerusalem and proclaim the new kingdom of Israel." Such were the words, such the proposals of that mob, agitated by the two most powerful sentiments that can sway the human heart, the love of religion and the love of country, which in this case were merged into one.

Popular tempests are terrible; they spread like fire in a forest, and the most gentle characters and the most noble souls are taken off their feet by them and whirled away in spite of themselves. What did Jesus do in the midst of this ferment of the multitude? "*When,*" says St. John, "*He knew that they would come to take Him by force*

[1] Chap. i.

and make Him king, He fled again into the mountain Himself alone," and He instructed His apostles to go into the boat and to cross over to the opposite shore of the lake.[1]

Jesus had recourse to three things to baffle the foolish designs of the crowd. He separated the disciples from the fanatical multitude in order that they might not be infected with the popular fanaticism; He politely took leave of the people, urging them to disperse and go each to his home; and lastly He quietly withdrew to the mountain and hid Himself from the eyes and the curiosity of all.

Before concluding the homily, with your leave I will make a last and very important observation. Jesus lived under the Herods, usurpers, and under the foreign domination of the Romans. This was particularly odious, and hence there were frequent uprisings at the time of Christ and later on, continuing until the last tremendous one, which was the occasion of the extinction of the Hebrew nation, by the Roman generals Titus and his son Vespasian. Now read the four Gospels and you will see that Jesus Christ had many opportunities to speak out His mind concerning the political condition of the country and the conduct of those who ruled its destinies; often did the Scribes and Pharisees, His implacable enemies and the partisans of Herod, strive to draw from Him some declaration which might be used as an accusation against Him with the authorities or serve to throw discredit upon Him with the people and lessen or wholly destroy their love for Him. But they could

[1] Mark vi. 45; Matt. xiv. 22.

never get Him to say a single word against either authority or the legitimate aspirations of the people. He, who was above all authority, was always respectful in word and act to those in authority, guarding carefully against entangling Himself in the political questions that were the subject of heated and dangerous controversy all around Him. He gave Himself wholly to the preaching of eternal truth, to pointing out the way to heaven, and to the saving of souls. It is a lesson given us by Christ that is always useful, and is especially useful and necessary in our day and particularly to us priests.

Passion Sunday

HOMILY IX

BRETHREN: Christ being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, nor of calves, but by His own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.—EPISTLE, *Heb.* ix. 11-15.

THESE are the five verses of the ninth chapter of St. Paul's Epistle to the Hebrews, which the Church directs to be read in the Mass of this Sunday, called Passion Sunday, because today we enter upon the season during which the mysteries of Our Lord's passion are specially commemorated. This being the first occasion I have had to explain any part of this Letter, it may be well to introduce it with a few remarks that will serve to make clear the meaning of the words just read for you.

As is clear from the second-last verse of the last chapter, this Letter was written from Italy, and possibly from Rome, where the Apostle had been in prison and whence he had just been released. It was written between the first and second imprisonment, about six years before Jerusalem was destroyed, and about four before his own death.

The Letter is written to the Christians of Palestine who had been Jews. They believed, indeed, that Jesus Christ was the Messias, the Son of God, and they believed all He taught and all He commanded; but having been born and brought up in Judaism they could not bring themselves wholly to give up its laws and its rites, its sacrifices and its magnificence; and they found it difficult to enter into the spirit of Christianity, a religion of faith and interior life, of future hope, self-denial, and the teaching of the cross. The Ancient Covenant, originating in the ministry of angels, proclaimed by Moses, and embodied in the priesthood of Aaron; the magnificence of the Temple, the memories of the Tabernacle, of the Ark, of the Tables of Law, and others, exercised an incredible fascination over their minds, such that we at this distance of time can hardly conceive; and these they were unwilling to part with, or, what was equally as bad, they wished Judaism to remain always a part of Christianity. In his Letter St. Paul sets himself to dissipate those prejudices of the Jews, who, though converted, were in mind and heart still Hebrews. Hence in this Letter he undertakes to show them the sovereign excellence of the New Covenant as compared with the Old, of

the Church and Christianity as compared with the Synagogue and Judaism, and especially in three points; namely, because Jesus Christ is infinitely above the angels, Moses, and Aaron; because He is the mediator by excellence; and because He is the everlasting pontiff. This, as will appear when it is studied, is the scope of the whole Letter. In the short passage of it, which I have read for you and which I am about to explain, the Apostle shows that Jesus Christ in His priesthood is superior to the ancient priesthood, inasmuch as He entered into the true sanctuary or heaven, not by another's blood, nor by the blood of victims offered in sacrifice, but by His own, which was itself efficacious. And now let us explain the profound teaching of the Apostle, to which, I trust, as the subject demands, you will give close attention.

"*Christ being come, a high priest of the good things to come, by a greater and a more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats, or of calves, but by His own blood, entered once into the holies, having obtained eternal redemption.*"

In order to understand what St. Paul here teaches it will be necessary briefly to refer to what he says in the preceding verses regarding various matters in connection with the worship of the Old Law. Everything relating to the worship of the Mosaic Law was determined and everything had its own proper meaning.

The Hebrew people had only one temple, that at Jerusalem, to which all Israelites of twelve years of age and over were obliged to go three times a year. In that temple everything had its

place; in the center was the hall destined for the priests or Levites, in which was the Altar of Holocausts or burnt offerings; beyond the Altar of Holocausts was the Vestibule or Atrium; beyond this again was the anterior or first tabernacle, called the Holy Place; and finally, the Holy of Holies, or Most Holy, separated from the Holy Place by a veil. In the first tabernacle or Holy Place were a candelabrum with seven lamps, always burning, and a table on which were twelve loaves, one for each of the tribes of Israel, which were renewed every seven days. In the Holy of Holies, or Most Holy[1], were kept the golden censer and the Ark of the Covenant. This was lined with gold, and in it were preserved the urn containing the Manna, the Rod of Aaron, and the Tables of the Law. The priest entered twice a day into the first tabernacle or Holy Place to perform the sacred offices; only the high priest entered into the second tabernacle or Holy of Holies, and he only once a year, to offer the blood of the victim in expiation for his own sins and those of the people. All this, St. Paul says, signified that the time was not yet come when all might enter into the Holy of Holies, and they had still to be content with sacrifices, washings, and material rites, which had no power to cleanse the conscience, and that all this worship had to continue until the coming of Him who would set all things to right, "*until the*

[1]The Hebrews had not, as we have, a superlative, and to express the superlative they repeated the same word, as, *beloved beloved, coming he will come;* or they added the name of God to the substantive, as for instance to express *a very high mountain,* or a *great river,* they said *the mountain of God, the river of God;* or again, they doubled the substantive, as here: *the Holy of Holies, the heaven of the heavens,* etc.

time of correction"; that is, until the coming of Him who would fulfil the law, throw open the Holy of Holies and lead in thither all the redeemed.

Then St. Paul goes on: *"Christ is come; an high priest of the good things to come;"* the high priest of the order of Aaron is replaced by the high priest of the order of Melchisedech, and to the figure has succeeded the reality. To the children of Israel, or to those who lived under the Mosaic priesthood and observed the Law, was promised chiefly temporal rewards; but Christ, the High Priest of the New Law, promises, and in time will give, celestial gifts and a recompense incomparably greater: *"Christ, the High Priest of the good things to come."*

My friends, you are aware that according to the prescriptions and spirit of the Old Law transgressors were threatened with temporal punishment and many offenses were even punished with death; and, on the other hand, those who observed the Law were promised temporal goods, victories over their enemies, abundant harvests, peace, and prosperity. It is true that, besides temporal chastisements and rewards, those who transgressed and observed the Law respectively were punished and rewarded also in the life to come; that as a rule the Sacred Writings speak more frequently of temporal rewards and punishments than of eternal, and this because of the gross character of the Hebrew people.

On the contrary, the New Law speaks only of the rewards and punishments of the life to come; it promises no rewards here on earth to those who believe and are virtuous, but points to one beyond

the grave; nay, it goes further, it tells them that here below they must look for persecutions, trials, and sorrows; and St. Paul does not hesitate to say boldly that "*all who will live godly in Christ Jesus shall suffer persecution.*" This is the distinctive character of the doctrine of Christ, and in this it differs from Judaism and is far superior to it.

Still, it must be confessed, that some Christians, wrongly applying to the New Law the words of the Old, which refer only to Judaism, and putting a Mosaic interpretation upon them, promise earthly rewards to the virtuous and earthly punishments to the vicious;[1] and they do so as if this were the rule and they were acting in the name of God. Oh no, my friends. We must live by faith, as the Apostle bids us; our life must be a copy of the life of Christ, who on earth suffered every sort of humiliation and indignity; our hope and our reward are not here below, but above in heaven; we must be disciples of the High Priest, who promised "*the good things to come.*"

The Hebrew high priest entered only once a year into the Holy of Holies; Jesus Christ, our High Priest, writes the Apostle, has entered into a tabernacle, the true Holy of Holies, of which the first was but a pattern, into the heaven of heavens, a tabernacle that is not the work of man, but of God Himself.[2] The Hebrew high priest entered

[1]Sometimes God may reward virtue and punish vice even on this earth, but it is not His ordinary way of dealing, as it was under the Mosaic dispensation, and we can not say that He does so in any particular instance, unless there are clear and evident signs to attest the fact.

[2]Some interpreters, and even men of name, think that this *tabernacle, the greater and more perfect tabernacle,* into which Christ is said to have entered, represents the *Church Militant,* or

into the Holy of Holies to offer the blood of two victims, one for his own sins and the other for the sins of the people; Jesus Christ has entered into heaven, not by the blood of victims, but by His own blood, offered not for His own sins, because He was sinless. He was the Priest, holy, innocent, spotless, having no part with sinners.[1]

The Hebrew high priest entered into the Holy of Holies only once a year and repeated the same sacrifice every year; Jesus Christ entered into heaven only once and never repeated it, because this once did for all; and it suffices for all, because the expiation made by Him with His blood is everlasting; that is, it suffices for all men and for all time. The sacrifices of old, even those offered solemnly once a year by the high priest, had to be repeated; now, says St. Paul, in another passage, the necessity of offering those same sacrifices proves to you of how little efficacy they were and how impotent to sanctify men.[2]

I fancy that in listening to this teaching of St. Paul a difficulty will come to your minds, which it may be well to answer. If, as St. Paul reasons, the sacrifices of the Old Law were of little efficacy and impotent to sanctify souls, precisely because they had to be repeated, one might reason in the same way of the sacrifice of Christ on the cross, which is repeated every day and times without number on earth in the Sacrifice of the Altar. The answer is easy and decisive. The sacrifices of the

the *sacred humanity* of Christ. But I am at a loss to know why Christ should pass into the Church Militant and much less how He could pass into His humanity. Both opinions seem strange to me.

[1] Heb. vii. 26.

[2] x. 2.

Old Law were of many kinds, the one distinct from the other, and each in itself a true sacrifice. But the case is very different with regard to the sacrifice of Christ consummated on the cross and renewed on our altars as often as Holy Mass is said. We hold as of faith that the sacrifice of the New Law is one only, that of the cross, to which nothing can be added, from which nothing can be taken, and which is more than abundant for all our needs. In the Mass we have a true and real sacrifice, but it is none other than that of the cross, the only difference between them being an accidental one or one of mode, that of the cross being a bloody sacrifice, and that of the altar an unbloody one, offered under the species of bread and wine. The Victim offered is the same, the Man-God, Jesus Christ; on Calvary He shed His blood and died visibly; on the altar He sheds His blood and dies mystically, inasmuch as what was done on the cross is truly represented under the eucharistic species. On the cross He offered Himself and consummated His sacrifice; on the altar He repeats it, or I should say He continues it and applies it to the souls of men throughout all space and time. A river, say, takes its rise in the sides of the Alps and, making its way through valleys and plains, hastens with its volume of water to the sea; it is only one river, always the same, that comes forth from the sides of the Alps, that bathes the valleys and laves the towns and cities on its banks, that waters the plains and discharges itself into the sea. So also is the sacrifice of Calvary, one only, ever the same, which under another form continues in every time and place and will con-

tinue until time is no more. This is why St. Paul a little further along says: "*For by one oblation He hath perfected forever them that are sanctified.*[1]

And now let us return to where our explanation was interrupted. After saying that Christ, the everlasting High Priest, entered into heaven, the true sanctuary, once for all, and entered there by His own blood, offering for all and for all time a complete expiation, he goes on reasoning thus: "*For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled,*[2] *to the cleansing of the flesh, how much more shall the blood of Christ, who by the Holy Ghost offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God?*"

The argument is simple and to the point, as applied to Hebrews who had become Christians. "You say," St. Paul argues, "that the blood of victims and the purifications prescribed by Moses cleanse from legal uncleanness and thus make you fit to associate with your fellow-citizens and to participate in sacred things, and so far well; how, then, can you doubt that the blood of the divine Victim, Jesus Christ, pure and immaculate, who offered Himself to God by an act of purest love, will

[1]Heb. x. 14.

[2]In Leviticus and Numbers, particularly in chap. cxix, Moses speaks of those uncleannesses which were uncleannesses of the flesh, or external. A leper was unclean and so also was any one who touched him; a woman after childbirth was unclean and also one who touched a corpse, etc., etc. These were material, not moral, uncleannesses, but those afflicted with them were not permitted to associate either civilly or religiously with their fellows, until they had purified themselves by ablutions or by prescribed sacrifices, which were many and burdensome.

cleanse your consciences and your souls from all filth of sin and make you fit to serve God as you should?" Here the Apostle brings out the vast difference between the sacrifices of the Old Law and the sacrifice of Christ. They of themselves could only effect an external, legal, and material purification, and if they effected an internal and spiritual purification in the sight of God, it was solely because they elicited faith in the future Messias and in His sacrifice; whereas this cleanses the soul by its own inherent virtue, and, freeing it from *dead works* or *sin,* makes it beautiful in God's sight.

And why are sins called dead works? Because as *dead* things and *corpses* are ugly to look upon, excite loathing, and give forth an offensive smell, and in the Old Law made those who touched them unclean; so sin makes the soul ugly and filthy before God, and, if the expression may be allowed, constrains Him to turn His eyes from the sight. The Apostle says that a soul purified from sins is fit *to serve the living God,* thus bringing out the contrast between its condition, in being subject to sin or *dead works,* and that of being able to serve the *living God.*

St. Paul brings his argument to an end with the words: "*And therefore He is a mediator of the New Testament, that by means of His death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance in Christ Jesus our Lord.*"

The Apostle explains why Christ is the mediator of the New Testament; and now allow me to speak

somewhat at length on the import of the words, *mediator* and *testament.*

Mention is often made of the Old *Compact* or *Covenant* or *Testament,* and also of the New *Compact* or *Covenant* or *Testament.* What is the meaning of those words? Why are they used in the Sacred Writings?

God made solemn promises to Noah, to Abraham, to Isaac, and to Moses; He promised to protect them, to give them temporal and spiritual goods, and above all He promised that the future Saviour should come from the race of Abraham and from the house of David. To the promise of temporal goods, as you know, was attached the condition that the children of Abraham and Jacob should faithfully observe the Law. The divine promises were accepted by the patriarchs and by people and recorded in the Sacred Books. It was an *agreement,* a *covenant,* entered into between God and His people, a species of contract sworn to and consecrated with the blood of immolated victims. The observing of their *compact* with God on the part of the people carried with it a right to receive the goods promised, and on the part of God the obligation to give them. This is why there is said to be a *compact* or *covenant,* and why it is so called. It is also called a *testament,* because it was impossible to come into possession of spiritual goods and of eternal life, the last and greatest of them, until after the death of Christ. But the temporal goods were a figure of the spiritual, and as these could not be obtained except through the death of Christ, so also because the temporal were a figure of the spiritual, was the

Mosaic economy also and properly called a testament. In a word, the dispositions made in a *testament* become effective only on the death of the testator and only then does the heir come into possession of his heritage; now, all promises of spiritual goods made by God to man were necessarily bound up with the death of Christ, as their meritorious cause, and only at His death would the gates of heaven be opened and possession of everlasting life be given; and hence is Christ called the mediator of the *New Testament* which completes the *Old* and the *Imperfect.*

Here and elsewhere St. Paul calls Christ a *mediator* by name, and everywhere in Scripture He is by implication represented as a *mediator.* The word *mediator* itself carries with it the idea of one who comes between two others and strives to reconcile them, one with the other. To whom can the dignity of mediator so fittingly apply as to Christ? He is primarily a *mediator* by *nature* between God and the human race, as the Fathers teach. Jesus Christ is true God and true man; in Him there is a perfect human nature no less than a divine, and there is but one person, and this is a divine person. In Him, however, the human and the divine nature are so joined that He is truly infinite and truly finite, eternal and temporal, unchangeable and changeable; in a word, He is God and man; He is, as St. Gregory of Nyssa says, the point of union between the two shores of the finite and the infinite, through whom pass all gifts of God to man, and through Him men and angels, whose Head He still is, have access to God. In this sense Jesus Christ is a *natural mediator.* He

discharges with supreme perfection all the offices of a mediator. As man He not only discharges our debts, but He offers Himself to the divine Justice as a perpetual expiatory and propitiatory victim, making personal payment for us and in infinite measure; and He also reveals His magnificent charity by suffering and dying for guilty men, and hence He is, as the Apostle teaches, our reconciliation and our peace.

My friends, Jesus is the Son of God and the Son of Mary; in Him the Father finds all His delight; in Him He loves and takes into His arms all who by faith and love are like Him. Let us, then, cling to Jesus Christ, our Brother according to the flesh, let us cling to Him with a living faith, with a steadfast hope, with a burning charity; let us make ourselves like to Him in word and work, and where He is we also shall be.

HOMILY X

AT THAT *time Jesus said to the multitude of the Jews:* Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil, but I honor My Father, and you have dishonored Me. But I seek not My own glory: there is One that seeketh and judgeth. Amen, amen I say to you: If any man keep My word, he shall not see death for ever. The Jews therefore

said: Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom you say that He is your God, and you have not known Him: but I know Him: and if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself and went out of the Temple.—GOSPEL, *John* viii. 46-59.

IT WAS the month of September in the year preceding the death of Jesus Christ and Jerusalem was celebrating the solemn feast of *Tabernacles* or *Scenopagia,* to commemorate the forty years' sojourn of the Israelites in tents in the desert. This feast lasted eight days, during which all Jews not dispensed visited the Temple. Jesus, also, went up to Jerusalem with His disciples and held long discussions in the Temple or in the Atrium with the teachers and Doctors of the Law at which, as was natural, a number of people were present. These discussions with the chiefs of the people and the Doctors of the Law, which turned

almost wholly upon His divine mission, are given in a condensed form in the seventh and eighth chapters of St. John's Gospel, of which the verses just read are a small portion. While the explanation of them is easy and presents no difficulty, I confess I feel a dislike and a repugnance in entering upon it, because of the atrocious calumnies and horrible blasphemies uttered against Jesus Christ by the Jews, of which an account is given in this passage. But if our hearts are grieved and feel keenly the abuse heaped upon the Son of God made man, and the execrable blasphemies uttered against Him, they will receive light and comfort in admiring the gentleness and meekness with which He bore them and in meditating upon the sublime lesson which He teaches us.

"*Which of you shall convince Me of sin?*" In the preceding verses Jesus had reproved the Jews for having conceived the design of murdering Him, telling them that in this they but followed their father, the devil, who was a murderer from the beginning, a liar and the father of lies, who deceived our first parents and led them on to sin and death. To prove to them that they should believe what He said, He asked: "*Which of you shall convince Me of sin?* If I have broken any law, if I have been in any way guilty, certainly you will then be right in refusing to have faith in Me; but you will not, and you can not find any fault in Me; why, then, do you oppose My teaching? Why do you not believe in Me?" The solemn challenge of Jesus Christ to His enemies, "*Which of you shall convince Me of sin?*" could have fallen from no other lips than His own. He

boldly states that He can not commit sin, and how could He be otherwise than sinless? He was Man-God, in Him human nature subsisted in the divine Person of the Word, and hence, if His human nature could have sinned, the sin would be the sin of the Person and God Himself would have sinned, and to say so would be an absurdity and a horrible blasphemy.

I know, Jesus goes on, I know why you believe not My words: "*He that is of God hears the words of God,*" that is, he who has the spirit of God, who loves God, and is ready to obey Him, listens willingly to His words and believes them; you have not the spirit of God, nor do you love Him, and therefore you do not listen to My words, which are the words of God Himself. And the same truth is verified among men. If we esteem a person, and love him, and have common ideas with him, we are inclined to listen willingly and approvingly to his words; we accept them unhesitatingly, without a thought of examining them or of looking closely into our reasons for doing so. The son cheerfully accepts the words of his father, the wife those of her husband, the friend those of a friend, because they have common convictions, common sentiments, and common interests, and because their hearts and minds are mysteriously united by the bonds of love. This is why loving, dutiful souls listen with docility to the word of God, and the wicked and perverse feel annoyed and irritated at hearing it. We have a like experience in ourselves. We hear with pleasure what we like, or what the heart yearns for; let us love God and we shall gladly listen to His words.

The Jews understood and took to themselves the rebuke of Jesus, who in substance told them that they had not the spirit of God. Irritated and offended they rudely replied: *"Do we not say well that Thou art a Samaritan and hast a devil?"* No more brutal insult could be spoken against Jesus and in His very presence, and no more impious and wicked wrong could be done the Son of God and the Saint of saints. Note, too, that this horrid outrage was done Him in the Temple, in the presence of His disciples and of a great crowd of bystanders, and done, too, with an air of cynical jest that made it doubly offensive. *"Do we not say well that Thou art a Samaritan and hast a devil?"* From these words it is also clear that this was not the first time they had uttered this horrible insult against Him, although the Gospel does not say so; now they scornfully repeat and reaffirm what they had already said, and they add: "Yes, what we say is true, and we are in no wise deceived."

They make two charges against Jesus, one more opprobrious than the other—that He was a Samaritan and that He had a devil. The Samaritans were regarded as enemies by the Jews on two scores, and hence they were objects of scorn and hatred. They were regarded as enemies because they were neither nationalists nor patriots, and still more so because they were apostates from the ancient faith. The feeling of bitterness between the two peoples was deep-seated and universal, pervading all classes; the Samaritan woman refused a drink of water when Jesus asked it, for no other reason than that He was a Jew;

and on another occasion the inhabitants of a village shut their gates against Him because He was on His way to Jerusalem. It is possible, too, that the Jews may have heard of the journeys of Jesus into Samaria, and that many of the Samaritans were converted by Him, notably the woman at the well of Sichem; possibly, too, they had heard of His words in regard to the Samaritan, who gave such a terrible lesson to the priests and levites, and whom Jesus proposed as a pattern of charity. Hence the word went forth that Jesus was a friend of the Samaritans, the enemies of the country, of the worship and pure faith of the Jews, and therefore to offer Him the most foul insult possible, they say: "*And do we not say well that Thou art a Samaritan?*" that is, "you are a friend to the enemies of our country and an apostate from our religion." As if this were not enough they add, "*And hast a devil.*" A man possessed of the devil, acting under his impulse, a slave of the devil, or of the father of lying, is of all beings possible the worst and the most wretched. And this atrocious insult was flung in the very face of Jesus: "*Thou hast a devil.*" It was a crime and a wickedness without name, one that excites our horror. And what did Jesus say? What did He do? We would wish that He had then allowed to go out from Him a flash of the light that encompassed Him on Thabor, that His right hand had hurled thunderbolts at those miserable wretches, and that He had crushed them with the power of His majesty, put them to shame and covered them with ignominy. Such are our thoughts, wholly human, and wholly different from the counsels of

the wisdom and mercy of God. Jesus listened with perfect calmness to this horrid abuse and then replied with the utmost dignity: *"I have not a devil."* The first part of the insult: *"Thou art a Samaritan,"* He let pass, because the Samaritans were erring men and might repent, and many of them were upright and honest. To the second and most opprobrious insult He simply replied: *"I have not a devil."* How dignified was this reply; what a complete mastery it shows over Himself; what greatness of soul! My friends, when any one offends or insults us, or heaps reproach upon us, no matter how contumeliously they may act toward us, let us have always before us the example of the meek, the gentle, and the unutterably patient Jesus Christ. No matter what insults may be directed against us they can not be compared with those offered to Jesus Christ, and He was God and we are but wretched creatures.[1]

After thus repelling with dignity their brutal insolence, Jesus added: *"I honor My Father and you have dishonored Me."* I honor Him by announcing the truth, by fulfilling in your midst the mission on which I am sent, and by doing in all things His will; and *"you have dishonored Me."* These simple words, so full of calm dignity, breathe forth the grief and the moaning of a cruelly wounded soul. *"I seek not My own glory,"* Jesus adds; "I seek not, as man, to do My own will; I seek only the glory of My Father and to do

[1]Ut oportebat eos docere et contra eorum superbiam invehi, asper erat; ubi vero exprobantes sufferre, multa mansuetudine utebatur; est scilicet disceremus quæ ad Deum pertinent, vindicare; quæ vero ad nos despicere.—St. John Chrysostom.

His will. I am ready to sacrifice everything, My life and Myself, provided only glory may come to Him who sent Me. I think not of Myself or of My honor; My Father will look to that, and to Him I commit Myself wholly." And so we all should do, who bear the Christian name; we should fulfil our duties and in doing so seek and labor for the glory of God, fully confident that God will keep us in His thoughts and in His own good time give us the promised reward. "*Do you think of Me and I will think of you,*" said Christ to St. Catherine of Siena.

Here Christ, as if speaking to those among His hearers who believed in His words, and encouraging them to stand steadfast in the Faith in spite of the unbelief, insolence, and enmity of the Jews, said, with the dignity that so well became Him, and in a tone full of majesty and authority: "*Amen, Amen, I say to you, if any man keep My word, he shall not see death forever.*" Which was as much as to say: "Whosoever shall believe My words, and shall moreover put them in practice, shall not be subject to that death, which alone is really death, namely, death eternal."

Words such as these, so solemn, so peremptory, and so surprising, coming from the lips of One whom they hated and despised, naturally irritated the Jews and provoked them to fresh insults. Turning to one another with a look of scorn and shaking their heads derisively, they replied: "*Now we know that Thou hast a devil.* We made no mistake when we said so a while ago; if we had still any doubt Thy words have removed it. How dost Thou dare say that if any one will

keep Thy words he shall not see death forever? Abraham and the prophets are dead. Art Thou, thinkest Thou, greater than Abraham our father? And greater than the prophets, who also are dead? *Whom dost Thou make Thyself?"* Evidently the Jews mistook the meaning of the words of Christ, and as usual they took them in a material and not in a spiritual sense. Christ said: "Whosoever shall keep My words, shall not die the eternal death of the soul;" and the Jews understood Him to speak of the death of the body, as if He had said: "Whosoever shall keep My words shall not die the death of the natural body, as was the promise made to Adam." This explains their reply and their repetition of the insult: *"Thou hast a devil;"* it also explains their objection and their insolent question at the close of it: *"Whom dost Thou make Thyself?"*

Jesus' one thought was to enlighten those stubborn souls; He therefore paid no attention to their renewed and still more offensive insults and answered with imperturbable meekness: *"If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom you say that He is your God."* The meaning of His answer is this: "I have told you that whosoever keeps My word shall not see the death of the soul forever; and you reasoning from this say that I put Myself above every one, above the prophets and above Abraham himself; you accuse Me of seeking My own glory, of being intolerably proud. No, I do not seek My own glory, nor am I proud; if I sought My own glory you and all men would set Me down as a fool. No man gives glory to himself; he re-

ceives it from others; it must be given by witnesses worthy of belief and by those competent to judge. If I spoke on My own account and had not a public and irrefragable witness to confirm what I say, you would be right in spurning My word, but there is One who glorifies Me, who confirms what I say, and that is My Father. He has confirmed what I have said, He has glorified Me openly and before all on the banks of the Jordan; He has glorified Me by the witness of John Baptist and by the proof of miracles; these are the works that I do, divine works, which you can not deny; these give Me glory and prove the truth of My mission. These works are not mine; I am but a poor and weak man; they are the works of My Father."

And Thou, Son of Mary, who is this Father of whom Thou speakest so often, who glorifies Thee and whom Thou dost glorify? He can not be Joseph, a poor craftsman, long since dead and in the grave. Who then, O blessed Jesus, is this Father of Thine? Jesus says at once and clearly who He is. "*My Father is He of whom you say that He is your God.*" "My Father is God." Note that Jesus does not say: "God is our Father," making His own dignity equal to that of all men, who are sons of God by adoption, but He says: "God is My Father," clearly pointing out that He is not the son of God as other men are sons by grace and loving adoption; but that He is the Son of God in another, a higher, and a more perfect way, which can only mean that He is the Son of God by *natural* generation. Jesus Christ therefore says solemnly, in the presence of the whole multi-

tude and of His very enemies that He is the true Son of God by nature and equal to His Father.

"You," Jesus goes on to say, "do not know God, My Father; you do not give heed to His testimony, to the works that I do in His name and which prove that I am His Son; but if you do not know Him, I do, and I proclaim Him; and if I should say that I do not know Him I should be a liar, as you are liars who say that I am a Samaritan and have a devil, who say that you know God and refuse to believe in His Son who is speaking to you. But for all that I shall not come short of My mission; that I shall faithfully fulfil. You say that you are children of Abraham and you glory in it. Abraham has been dead two thousand years. Very well, but listen: *Abraham, your father, rejoiced that he might see My day; he saw it and was glad.*" By these words Jesus clearly implies that He existed before Abraham and by them He makes more clear the meaning He wished to convey, by saying that He was the Son of God. To Abraham the promise was frequently made that of his race should come the Saviour of the world; he rejoiced and exulted in the hope; he, together with the patriarchs and prophets and saints, abiding in the serene anticipation of a future redemption, heard from the lips of Simeon and Zachary, of Elizabeth and Joseph, of John and others, that the Son of God made man was born, and that the day of ransom was at hand; he could see the day of the coming of Christ across the shadows of Limbo and his soul was inundated with joy.

The Jews, still putting a purely human sense on the words of Our Lord and seeing in Him only a man, thinking that they could entrap Him, said to Him with mock condescension and pity: "*Thou art not yet fifty years old, and hast Thou seen Abraham?*" But Christ did not say that He had seen Abraham; He said that Abraham had seen His day, or the day of His coming, and was glad, which substantially was the same thing.

When Jesus Christ spoke these words, in the month of September or October before the Pasch, during which He was put to death, He was close upon thirty-four years of age, but the Jews, speaking according to their idiom, said derisively: "*Thou art not yet fifty years of age, and hast Thou seen Abraham?*"[1] As if to say, "Thou art either jesting or Thou art a fool."

Jesus took them at their word and said plainly who He was, and, speaking in His usual way of solemn asseveration, used these words: "*Amen, Amen, I say to you, before Abraham was made, I am.*" Note here that Christ speaks with absolute authority and with the most perfect clearness: "Abraham," He says, "lived three-and-twenty centuries ago, and you see in Me a man not yet fifty years of age, but I say to you that before Abraham was made I am; I was not made, neither was I created; but I am before Abraham." The

[1] From these words some Fathers, and among them St. Irenæus, contend that Jesus was close upon fifty years of age when He was crucified. This opinon is evidently erroneous and contrary to the Gospels, since according to St. Luke it is certain that He entered upon His public life when He was about thirty years of age, and it is certain from St. John that He celebrated three Paschs and died during the fourth. Jesus Christ died when He was thirty-three years and some months old.

affirmation that He existed before Abraham, and the use of the form, *I am,* which recalls the Mosaic oracle, *I am who am,* brings out in the clearest light the thought of Christ: "I am the Son of God by nature, I am the Eternal."

This was exactly the sense the Jews put upon His words; they understood them to contain a precise affirmation of His own divinity, and at once they picked up stones to throw at Him and murder Him.

In Leviticus[1] Moses gave a command that a blasphemer should be stoned to death by the multitude, and now the explicit and formal declaration by Jesus Christ that He was the Son of God was to them a most enormous blasphemy, and so it would have been were He not truly what He said He was. Only a few months later it was precisely this same declaration of Jesus Christ that provoked the wrath of Caiphas and the Great Council and caused them to cry out: "*He has blasphemed; He is guilty of death.*" And there is no question but that these madmen, seizing the stones that lay at hand, for the Temple was then building, would have murdered Him on the spot, as later on they murdered Stephen, had He not mingled with the crowd and concealed Himself. He may, too, have been protected by His apostles and by some of the crowd who believed in Him, and thus have escaped from the Temple. Nor was His appointed hour yet come, nor was that the way in which He willed to consummate His sacrifice. By so acting He would also teach us that we ought courageously to face any danger, no matter how formidable, and

[1]xxiv. 16.

to give even life in defense of truth, but that we should prudently avoid danger when there is no manifest necessity for challenging it.

In the Gospel just explained Jesus Christ teaches us two great truths. The first is the example He gives us of patience and marvelous meekness in suffering the horrible injuries publicly heaped upon Him by the Jews. The second is the divinity of His Person, His origin by eternal generation from the Father, openly avowed and proclaimed in the very face of His enemies, a truth which of all the truths of our faith is the most fundamental.

Palm Sunday

HOMILY XI

BRETHREN: Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.—EPISTLE, *Phil.* ii. 5-11.

ABOUT the year 60 of our era the Apostle was in Rome in chains; this was his first imprisonment; it began at Jerusalem, was continued in Cesaria, and, after his appeal to Cæsar, was prolonged in Rome for two years. The Christians of Philippi, a city of Macedonia, whom he had converted, hearing of his imprisonment sent him aid through Apophroditus, his disciple. Apophroditus fell seriously ill at Rome, and, having recovered, went back to Philippi carrying with him this Letter.

In it St. Paul pours out his soul in expressions of warmest gratitude to his neophytes and touches briefly on some points of the dogmatic and moral teaching of the Gospel, but does not go into detail.

The verses given above are read in the Epistle of this Sunday, called Palm Sunday, and are the subject of my discourse and of my consideration and yours.

In the preceding verses he earnestly urges and begs the Philippians to be united in charity, to be humble, to esteem others better than themselves, to seek not their own good but the good of others; and he proposes to them a model to keep before their eyes in exercising these high and practical virtues. He says: "*Let this mind be in you, which was also in Christ Jesus.*" It is hardly necessary to say that Jesus Christ, because He is God-Man, from whatever point of view He be considered, was and is and always will be the sovereign exemplar of every human perfection, and that the nearer man approaches the supreme heights of moral perfection or virtue, the more he will be like to Jesus Christ. Hence the great apostle in countless passages of his writings urges upon us the necessity of copying Christ and growing into His likeness, and here he desires that our thoughts and feelings shall be the same as those of Jesus Christ. Whence, my friends, does the fruit of a tree derive its life and that which preserves and develops that life? From the tree itself, from its sap and its roots. The fruit is a product, an efflorescence of the tree; it is of the same life and nature, so much so that if the tree withers and dies so also does the fruit. What is virtue? It is the fruit, and man is the tree; it exists, it is preserved, it is perfected by the soul, by the throbbing life of the heart, and by divine grace, which informs the heart. If grace reigns in our inmost

heart, its fruit will be seen in words and deeds; and, if it is not there, man will be like to a tree that is dried up or one that has grown up wild. If grace, or the life of Jesus Christ, dwelt in each of us; that is, if we thought and loved and felt as He does, is it not true, my friends, that we should also show forth the works of Jesus Christ?

The Apostle is developing a truth, and he uses Jesus Christ, the supreme model of all virtue, to bring out into admirable relief what is nearest his heart. He desires that the Philippians shall be united among themselves by the bonds of sweetest charity and mutual deference. Now what are the chief hindrances to charity and mutual deference? There are two: pride and egotism. The proud and egotistic see only themselves; everything must center in them; they despise others, and they would sacrifice the whole world to advance their own interest. Take away pride, kill off egotism, and charity and mutual deference will reign in the hearts of all; just as when you level down the high places in a field and make its surface perfectly even, the water flows equally over the whole of it. In order to break down the pride of man, crush out his egotism, and pour into his heart the life-giving waters of humility, St. Paul says: "*Children, lift your eyes on high, look on Christ, whose disciples you are and of whom you should be faithful copies; who, being in the form of God, thought it no robbery Himself to be equal to God, and having taken the form of a slave annihilated Himself.*" What do these words imply? What do they mean? Christ being in and by His nature

God,[1] and therefore conscious that He was not making any claim that was not rightfully His in saying that He was equal to God, nevertheless annihilated Himself by taking the nature of a servant, or by assuming human nature and becoming man. In this statement three fundamental dogmas concerning the mysteries of the Trinity and the Incarnation are clearly and precisely affirmed. First, it is affirmed that Jesus Christ is God, when it is stated that being in the form or in the nature of God He made no claim to what was not His in saying that He was equal to God; and further by the same words, but indirectly, the personal distinction between Christ and the Father is affirmed when it is said that Christ is equal with the Father; next, the mystery of the Incarnation is affirmed when St. Paul teaches that this God, equal with the Father, took the form, or assumed the nature of a servant, that is, of man; and finally, it is affirmed that there is only one Person in Jesus Christ made man, because it is said that He, who is God, equal with the Father, was made man and was acknowledged to be man. Hence, Christ is God equal with the Father; Christ is man, a true and perfect man; and Christ is both God and man. These three great truths of faith are contained in these few words of the Apostle.

[1]The word *form*, used here by St. Paul, means that which is most perfect in anything, namely, that which gives perfection or makes anything perfect, as Aristotle says, and hence the *nature* or the *essence* of everything. Therefore to say Christ is in the *form* of God is equivalent to saying that He is in the *nature* or *essence* of God, that He is *God*, and as a consequence equal to God, to God the Father, etc. This is made still clearer by the antithesis that follows, namely, that "being in the *form* of God," "equal to God," He "took the *form* of a servant."

And now let us go on to the moral application of these words of St. Paul. The Word is the Son of God, eternal, unchangeable, omnipotent, as is the Father, with whom He has a common nature. Could anything be greater or more exalted? In Him are all perfections in their highest form, incomparable and infinite. All we see about us in the world and throughout the universe are but faint images and dim reflections of what is preeminently contained in Him. Everything is from Him, and without Him there is nothing, nor is He beholden to any one. He is the First; He borrows His being from no one; He exists of Himself, and He is because He is. In this Word are the eternal exemplars and the most perfect of everything that exists or can exist; all are in Him gathered together in one, and yet perfectly distinct one from the other, and according to them and by them are all things made and all things subsist. Now, this Word, the Son of God, who clothes Himself with a mantle of infinite glory, *annihilated Himself, emptied* Himself literally, not indeed of His divinity, which was impossible, but He *emptied Himself,* that is, He stripped Himself of all the magnificence and all the prerogatives which belonged to the human nature He had personally assumed.

He, the Word, took the form and the nature of man, so that He was in all things (sin excepted) like and equal to man and from what appeared He was pronounced by all to be a man, "*being made in the likeness of men, and in habit found as a man.*" Can a deeper abasement or a higher charity be conceived? The Infinite became finite,

the Unchangeable was made changeable, the Immortal mortal, the Impassible passible, God man. The Sun of eternal justice, shining in the cloudless heavens at midday, suffers an eclipse; He is shrouded in a dense veil of cloud, the cloud of human nature, but only that He may approach nearer to man and give Himself to him. Man, a poor creature of sense, needing the ministry of his senses to think and to raise himself above the things of sense, as the bird needs the branch of a tree on which to rest, finds in the humanity of Christ a bridge that leads up to God; nay, he finds God Himself, he hears His voice, he sees Him, he touches Him, he unites himself to Him. The mystery of God made man is the mystery of the abasement of God, of the love of God, and also of the lifting up of man.

But St. Paul does not stop here. After saying that God, while not ceasing to be God, *emptied,* as we say, or *annihilated* Himself by becoming man, he goes still further, saying, "*He humbled Himself, becoming obedient unto death.*" Note well what St. Paul really says here. It was not enough for the Son of God, he says, to come down to the level of man, to make Himself man and be regarded as a man; He wished to be a man subject to others and under obedience. Without doubt the Son of God in becoming man, could, as man, have been the king of the earth and in His hand have wielded all the scepters of the world; He could have surrounded Himself with everything that was great and magnificent in power, in science, and in glory; He could have so ordered that the humble nature He had assumed would have been clothed with His

divinity, as with a garment, so that all peoples would have fallen down in reverence before Him. Who can doubt it? Instead of all this, Jesus not only willed to be a man, a man subject to all the miseries to which our poor sinful nature, a nature exposed to the rebellion of the lower passions, is liable, and a man obedient to all authority, domestic and civil, political and religious, but He willed also to be obedient even unto death, the greatest of all trials and evils of the physical order. And did He stop here? No. He could still go lower; there was still a deeper depth, the last in the scale of humiliations. And what was this? Death, even the death of the cross. *"Unto death, even the death of the cross."*

The Incarnation was itself an immense abasement, in which God was for a time hidden; still man remained. But even in His assumed nature as man He abased Himself, and made Himself lowly, taking the last place, voluntarily hiding Himself away in a workshop, obedient to all; for it is written, *"He was subject to them."* Still life remained and as man He was still seen of men. But even this natural life came to an end with the sacrifice of the cross, a sacrifice of obedience to the will of His Father. And with all this there might still have remained in the memory of men somewhat of name, of honor, a last gleam of a life offered up as a sacrifice to obedience. Even this was denied Him; He died, and died on a cross, the gibbet of slaves; He died a rebel to the religious and political authority of His country, an enemy and a rebel against God, whose name and dignity He usurped; He died forsaken of all, be-

fore the eyes of a whole city, and that the capital of His country, and at a time when the whole nation was gathered there and when believers from every corner of the earth had come together in Jerusalem. It is not possible to conceive an abasement, a humiliation, an annihilation, such as was that of Jesus; from the bosom of the Father to the womb of a virgin; from the womb of a virgin to a stable, to exile, to a workshop, to the agonies of the most shameful of deaths: "*He emptied Himself—He humbled Himself, becoming obedient unto death, even to the death of the cross.*" Thy omnipotence, O Jesus, has touched the lowest depth of all possible abasement.

But there is a law of righteous providence, luminous everywhere, that he who abases himself shall be lifted up, and he who humbles himself shall be exalted.

If a man of wealth enters a miserable hovel to give aid to the poor, the people applaud him; if a king leaves his palace and goes from door to door, from one hospital to another, to visit and to say a kind word to those stricken with cholera, the people crowd about him, applaud, and bless him. The man of wealth and the monarch abase themselves; the people extol them and praise their name. To save men, to teach them, to comfort them and thus give glory to His Father, Christ came down to the level of weak men, made Himself one of them, suffered and died an ignominous death for them; men, then, ought to glorify Him, and they have done so and still do so; and His Father ought to glorify Him, and that in the measure of the humiliation to which He voluntarily submitted, and He

has done so. Listen to St. Paul: "*Wherefore God hath exalted Him, and given Him a name which is above every name.*" Wherefore, that is, in view of the abasement of His Son, made man, and as a reward adequate to His merits, He sovereignly exalted Him and gave Him a glory so high that it transcends all other glories and equals His abasement. How did God exalt His Son? How did He glorify Him? "*He gave Him a name which is above every name.*" He gave Him the name of Jesus, which means the *God of salvation,* or *God the Saviour,*[1] and expresses His dignity and office, a name which is incommunicable and can be applied neither to man nor to angel. Moreover this name, which fits Him perfectly, expresses all His greatness and discloses all His glory, a glory which coming ages on earth and in heaven will confirm.

To show forth the greatness and glory of Jesus and of the name which expresses His office, St. Paul continuing says: "*That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.*" This, my friends, is the reward of Jesus Christ for having voluntarily abased Himself beneath all creatures; they all, without exception, bend the knee before Him, bow down and adore Him. The angels of heaven adore Him and acknowledge Him as their king; the just on earth adore Him and proclaim Him their Saviour; the infernal spirits adore Him in spite of themselves, and the wicked in the bottom-

[1]The name of Jesus, according to glossarists, is made up of the two words *Jehvah Shuah,* the first being the name proper of God, and the second of God made man and the Saviour of the world.

less pit tremble beneath the hand that punishes them. This triumph of Christ, the reward of His unspeakable humiliations, is not yet complete; it is only beginning. It will not be complete until the end of time, when everything will be subject to Christ, and He Himself will be subject to Him "*That put all things under Him;*" as St. Paul says,[1] "*that God may be all in all.*" Then will the tongues of all intelligent creatures in heaven, on earth, and in hell, willingly or by compulsion, confess that Jesus Christ is the Lord in the glory of His Father, that is, that He sits at the right hand of the Father; that He is equal in power, majesty, and glory with the Father; that He is God as is the Father. Evidently St. Paul here means that the great glory of Christ is a reward due to His works and humiliations, and hence He necessarily takes it for granted that Jesus Christ merited a recompense.

It may seem strange to some that Jesus Christ could have merited for Himself a glory which was essentially His own, He being God. There is really no difficulty once the matter is properly understood. Could the humanity of Jesus have merited the unspeakable honor of being united in the unity of His Person with the Son of God? There is no doubt as to the answer. It did not, and could not, merit so great an honor, because the humanity could not have existed, and therefore was incapable of gaining any merit before its union with the Person of Christ; and even if it could have existed before such union, and to assert this would be contrary to faith, it never could have merited the hypostatic union, a grace to which any merit

[1] 1 Cor. xv. 28.

of created nature is wholly unequal. Could Jesus Christ have merited the beatific vision for His blessed soul? No, because the soul of Jesus Christ enjoyed the beatific vision from the very instant of its hypostatic union and before any possible act by which it could have gained merit. Jesus Christ, however, by His humiliations, sorrows, and death merited redemption and grace for men and angels, and merited for Himself, not the interior, substantial glory, due to Him as Son of God, but the outward, accidental, and adventitious glory, which He receives and will receive during all time from every creature, and it is of this glory that St. Paul speaks in the verses just explained.

In order that these teachings of St. Paul may remain engraven upon your minds I will restate them in a few words. St. Paul wishes us to have the same thoughts and sentiments that Jesus Christ had, who out of pure love for men and for their good, descended from the highest heights to the lowest depths; being God He made Himself man. He wishes us to believe that Jesus Christ is God, equal with the Father, that He is a true and perfect man, and that in His assumed nature, there is only one Person and that divine. He wishes us, finally, to bring home to ourselves the truth that a supremest glory adequate to His extremest humiliations is the recompense which is due Him.

HOMILY XII

AT THAT time when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet: then Jesus sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to Me, and if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion. Behold thy king cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt: and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees and strewed them in the way: And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest. And when He was come into Jerusalem, the whole city was moved, saying: Who is this?—GOSPEL, *Matt.* xxi. 1-10.

HAVING left the village of Jericho, where He had restored sight to two blind men, Jesus Christ arrived at Bethania, about two miles from Jerusalem, the Saturday before His last Pasch. There He was met by Lazarus, whom He had shortly before restored to life, and by the two sisters, Mary

and Martha, who gave Him a heartfelt and joyous welcome. The evening of this same Saturday He accepted an invitation to dine with Simon the *leper,* as St. Matthew also informs us a little further on.[1] On the next day, or Sunday, which we call Palm Sunday, because of the commemoration we always make on this day, took place His solemn entry into Jerusalem, as narrated in the Gospel just read. This will be the subject of today's homily, which, because of the unusual length of the function, will be more than ordinarily brief.

"When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two of His disciples, saying to them: Go ye into the village that is over against you, and immediately ye will find an ass tied, and a colt with her; loose them and bring them to Me, and if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go."

Leaving Bethania Jesus ascended Mount Olivet, to the east of Jerusalem, and arrived at the village of Bethphage, which means the *House of the Valley,* or the *Mouth,* because it is situated at the mouth of the valley of Josaphat, about a half a mile from the city. He was accompanied by His disciples, who now followed Him wherever He went. The news of His arrival at Bethany and of His coming to Jerusalem soon spread everywhere and especially throughout the city itself, where He had many disciples, but many more powerful enemies, who had sworn to take His life. Jerusalem

[1] xxvi. 6 et seq.

then was full of pilgrims, who had come up from Judea and Galilee and from the most distant countries for the feast of the Pasch.

The name of Jesus was in the mouth of every one; they told of His virtues, of His miracles, wrought throughout the length and breadth of Palestine; and the resurrection of Lazarus, which had taken place in nearby Bethany, at the very gates of Jerusalem, in the presence of numerous witnesses, both friendly and hostile, was a memory still living and fresh among them. It was but natural, then, that all Jerusalem should be in commotion on hearing of His coming and that the people in their enthusiasm should make preparations to give Him a triumphal welcome.

My friends, you see how judgments and opinions differ. The people, the plain people, mostly, as I think, from the country, who are gathered in Jerusalem, believe that Jesus is the prophet, the expected Messias, and that His reign is about to begin, and in the ardor of their faith they hasten out along the way from Bethany, to welcome His coming. They pay no attention to the Scribes and Pharisees or to the chiefs of the people, who envied Jesus and hated Him with an implacable hatred; they act upon the impulse of their heart and of their faith, an impulse that is always right and generous, except when led astray by the artifices of bad men, of which five days later there was to be a notable example. The enthusiasm of a people is contagious; it grows and spreads like a flash of lightning; it silences and smothers opposition; and like a rushing torrent sweeps the indifferent off their feet and hurries them along in its course.

The crowds that went out from Jerusalem and thronged the way hastened along in confusion to meet Jesus, and Jesus coming from the opposite direction, with the humble ass and colt with which, as the Gospel says, He had provided Himself, was nearing the city. When He had arrived on the Mount of Olives,[1] whence, as St. Luke says elsewhere, He could look down upon the city, He stopped and, sadly gazing upon it, His eyes filling with tears, He wept and sobbed, and uttered these words of inexpressible tenderness: "*Jerusalem, if thou also hadst known, and that in this thy day, the things that are for thy peace; but now they are hidden from thy eyes.*" While the people are preparing a peaceful triumph for Him Jesus gives way to profound sadness and sheds bitter tears. His Father gives Him an hour of joy, an hour of spontaneous triumph, before the day, now near at hand, of supreme trial and supreme sorrow; but Jesus is oblivious of it all; He can think only of His people, of an ungrateful and guilty city, upon which a frightful catastrophe, which He foresaw and foretold, is to come. Jesus lays bare His whole

[1]The Mount of Olives lies to the east of Jerusalem. Its eastern slope as far as Bethany is gradual, and covered here and there with olive trees of a poor quality; its western slope toward Jerusalem is so precipitous that it must be descended by footways (there are no roads), going around and around the mount. On its top, from which a splendid view may be had of Jerusalem, is shown the spot where Jesus stopped and wept. The pilgrim who, arriving there and halting, gazes upon the Tower of David high up, and lower down upon the cupola of the mosque of Omar and upon that of the Church of the Sepulcher of Christ, and who goes over in thought the whole story from David to Christ and from Christ to the Crusades and on to our own time, and remembers that his feet are treading land trod by Jesus Christ and that he is standing on the very spot where Jesus wept, experiences sensations which it is not possible for human tongue to put into words.

heart in those tears and sobs and foreboding words. The supreme religious authority, which has its seat in Jerusalem, blind and obstinate, irritated and scandalized, fumes against Jesus and seeks His life; the people, the plain people, the poor, the despised, and the ignorant, recognize Him and feel that He is Jesus the Messias; the teachers of the Law, the leaders of the people, and the learned blaspheme Him, the conscience of the people proclaims Him the Son of David. These are mysteries that afflict the soul and depress it, but which in the light of faith and reason are easily explained. Truth is rejected by the proud, but finds entrance into the minds of the humble. "*God resists the proud and gives grace to the humble.*"

Here a question arises so naturally that I can not let it pass without a word. The Gospel of the day describes in a few graphic sentences the triumphal entrance of Jesus into Jerusalem, where He was saluted as a prophet, as the Messias, and as king. Now we know that Jesus throughout the whole course of His life kept Himself in the background, shunned honors, and even forbade some of His miracles to be published abroad, and notably that of His glorious transfiguration; we know from the Evangelists that He made His escape from the people, who, having witnessed the miracle of the multiplication of the loaves, insisted on proclaiming Him king. How is it, then, that today He not only does not seek to escape from the triumphal entry which His disciples and admirers are preparing for Him, but rather lends Himself to it, and I should say encourages it, in a measure

arranges for it by selecting the beasts He is to ride, and defends those who applaud Him? How can this mode of acting on the part of our divine Saviour, which seems new, be explained? On the very eve of His death He accepts and welcomes honors to which during all the years of His life He showed an utter indifference, nay, which He studiously shunned; how explain this fact? It is needless to say that all the acts of Jesus Christ must be in keeping with His infinite wisdom, and so also must this be, no matter how it may seem to our imperfect vision.

As Son of God Jesus Christ was King, and the King of kings, and this He solemnly affirmed in the presence of Pilate. He was the King of intellects and of hearts; a spiritual, not a temporal King, a King meek and humble, such as the prophet Zacharias, quoted by the Evangelist, foretold. Moreover, by permitting and encouraging this popular triumph He revived the faith of His disciples, prepared Himself for coming trials, and revealed to His enemies the faith of the multitude. It was a last appeal, a last invitation to them to embrace the truth. Again, during those days the lambs destined for sacrifice were brought into the city of Jerusalem, and Jesus, of whom those were figures, also entered in as the true Lamb, as the crowned victim led up for sacrifice. Perhaps, too, the gentle Jesus desired this brief but public triumph, desired those joyous greetings: "*Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord,*" to make more humiliating and ignominious the scene five days later when He was hurried away to His passion and death with

these words ringing in His ears: *Away with Him! Away with Him! Crucify Him! Crucify Him!*[1]

Jesus advancing toward Jerusalem rode in turn on the ass and the colt,[2] and the apostles and the multitude to do Him honor spread their garments and strewed boughs on the way as He went along, crying out: "*Hosanna to the Son of David, blessed is He that cometh in the name of the Lord, hosanna in the highest.*" This was all a recognition that Jesus was the Messias, the promised One of the house of David, He who was sent of God. To shout *hosanna* to Him was as if we should say: "Hail, long live the King! All honor to Him on earth and in heaven; may Heaven watch over Him and keep Him."

Before ending I wish to make a very ordinary remark. It is not unusual to hear people find fault with the external manifestation of Catholic worship, with its public processions, its congregational singing, its ceremonial pomp, and the like. What is narrated in the Gospel of the triumphal entry of Christ into Jerusalem will teach us how to regard what men of the world think of such things. Whenever there is an opportunity, we will imitate the apostles and the multitude who conducted our Blessed Saviour in triumph; we, too, will accom-

[1]The comments of modern rationalists on this little triumph of Jesus on entering Jerusalem are stupid and impious. They represent it as an expression of boyish vanity, as if Jesus wished it in order to have His revenge upon the chiefs of the people for their neglect and hatred of Him.

[2]St. Ambrose, St. Augustine, and some others of the Fathers explain in a mystic sense the fact that Jesus rode on an ass and a colt, the former representing the Synagogue and the latter the Gentile peoples. While not disparaging such interpretation, it may be as well to say nothing about them, lest they furnish to a certain class of persons an occasion for laughter and ridicule.

pany Him when He is borne in triumph in the Blessed Sacrament; we will adore Him, bend the knee at His passing, confident that He will accept our homage and adoration as He accepted the praise, applause, and blessings of the apostles and of the crowds of the faithful who accompanied Him to Jerusalem, while His enemies looked on and fumed and complained of it all to Jesus Himself; confident, too, that in doing so we shall be doing what is agreeable to Him who gladly accepted the triumph given Him by the apostles and the multitude.

Easter Monday

HOMILY XIII[1]

AT THAT time Peter, opening his mouth, said: In very deed I perceive that God is not a respecter of persons. But in every nation, he that feareth Him, and worketh justice, is acceptable to Him. God sent the word to the children of Israel, preaching peace by Jesus Christ (He is the Lord of all). You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached, Jesus of Nazareth: how God anointed Him with the Holy Ghost, and with power, who went about doing good and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews and in Jerusalem, whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest. Not to all the people, but to witnesses preordained by God: even to us, who did eat and drink with Him after He arose again from the dead. And He commanded us to preach to the people, and to testify that it is He who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His name all re-

[1]I do not give the two homilies for Easter Sunday because, as I have promised, I hope at the proper time to publish Homilies or Discourses on the great mysteries commemorated during the course of the year. Instead I give here two homilies for Monday, or the Second Feast of Easter, which with us in Lombardy is a feast of precept. I shall do the same for the Feast of Pentecost.

ceive remission of sins, who believe in Him.—EPISTLE, *Acts* x. 34-43.

¶IT IS quite fitting that the mystery of the Resurrection of Jesus Christ should be brought before the minds of the faithful a second time today. Hence the Church directs that the substance of the beautiful discourse, in which St. Peter announces the miracle of the Resurrection to certain Gentiles, shall be read in the Epistle of this day's Mass. In order that you may know what gave occasion to the discourse of St. Peter, of which St. Luke has left us a summary, it will be necessary to say a few words regarding its history.

The prophets very clearly foretold that the future Messias would call the Gentiles to a knowledge of the truth. Jesus Christ had also frequently instructed the apostles, and even formally commanded them to preach the Gospel everywhere and to baptize all nations. The apostles knew very well that the Gentiles were to be called to the Faith and to be bidden to enter the Church of Jesus Christ; but they knew also that not only the Jews who were hostile to the Gospel, but, what was still worse, the Jews who had become Christians, were firmly opposed to this. These latter, though believing in Jesus Christ, could not persuade themselves that Gentiles should be made equal to them, who were the children of Abraham; nor could they bear to think that Gentiles should receive the same Baptism as themselves without having first professed the Law of Moses and submitted to be circumcised. The apostles, though they knew perfectly well what was the will of Christ, hesitated

as to how and when to proceed in a matter of such gravity and delicacy, fearing lest they might give open offense to those Hebrew Christians who were yet weak in faith. They bided their time, waiting for Providence to open a way, which He did by the miracle narrated by St. Luke in the verses immediately preceding those I have just read for you.

There lived at Cesarea a certain centurion of what was called the Italian band. He was a Gentile but religious, pious, and charitable, and he prayed to God to give him light, and as he was, so also was his whole family. One day an angel appeared to him and bade him call Peter, who was then at Joppa, now called Giaffa. He sent thither two servants and a trusted soldier, and Peter, to whom God had made known by a remarkable vision that the time for the calling of the Gentiles had come, went with them to Cesarea and entered into the house of Cornelius, where many Gentiles were gathered. He was welcomed as an angel from heaven. It was to this little gathering of Gentiles, who so ardently sought the truth and whose lives were so exemplary, that Peter addressed the discourse, an abridgment of which has been preserved by the writer of the Acts of the Apostles. And now for our commentary.

St. Peter spoke to the small gathering of Gentiles who had sent for him to instruct them. Two miracles had taken place: an angel had appeared to Cornelius and Peter had seen a vision, and both miracles were clearly intended to prove that the Gentiles must also be received into the Church. This being the case, the opening words of St. Peter were most natural: "*In very deed I per-*

ceive that God is not a respecter of persons." I understand, says the Apostle, that the time is now come for the saving of the Gentiles, the will of God is now made manifest, "*He is not a respecter of persons.*" This expression is frequently used in the books of the New Testament and implies that in the distribution of His gifts the Lord does not regard the personal qualities of a people, a nation, or a country, nor does He consider, as do men, whether they are talented or learned, rich or poor, or otherwise gifted. God is not bound to give His graces to any one simply because they are graces. Nevertheless, in His goodness and because of His promises He gives to all, directly or indirectly, the graces necessary for their salvation. But this is not saying that He may not be more generous with some than with others, if it so pleases Him and is in accordance with the counsels of His sovereign wisdom, which it is not given us to fathom.

The Jews, being the children of Abraham, believed that they alone had a right to the Faith and wished to exclude from it the Gentiles because they were Gentiles. But St. Peter said, "No; God does not consider whether they are Jews or Gentiles; He makes no distinction between them; He offers His grace to all, because all are the work of His hands and because Jesus Christ died for all. God only puts one condition, namely, that every one *shall fear Him and work justice,* and whosoever does this, no matter to what nation he belongs, *is acceptable to Him.*"

And here a difficulty arises. We know by faith that no one can do aught that will make him ac-

ceptable to God unless he has first received God's grace; but the Prince of the apostles says here that God regards as acceptable to Him whosoever fears Him and works justice. It would seem from this that one's good works should anticipate grace, which is a manifest error and a heresy. How, then, are the words to be understood? Listen, my friends. The graces of God are as a chain, each link of which draws the next after it. God makes a beginning; He gives the first grace to the poor Gentiles,[1] for here there is question of the Gentiles; He moves them to pray, to give alms, to seek the truth; if they correspond with the first grace, it is fitting, considering the goodness of God and His promises, that they should in a way make themselves worthy of other and greater graces, until in the end they work out their conversion and sanctification. The *fear* of God, then, and the *works* of justice, of which St. Peter speaks, and which make one acceptable to God, always presuppose an antecedent grace, without which man can neither begin a good work nor carry it forward.

St. Francis de Sales gives us an apt illustration. He supposes one, journeying toward his native country, to grow weary and fall asleep in the shadow of a tree. The sun, continuing on its course, casts its rays upon his face and obliges him to open his eyes. He realizes that it is growing late and that he must again set out on his journey. He rises and continues to go forward by the light of the sun. It was the sun that woke him; the sun showed him the path he was to pur-

[1]And the same is true in the case of sinners.

sue, and he went forward guided by its light. Such is the action of God's grace upon sinner or Gentile; it begins by leading him to know the truth, it inspires and stimulates him to do good works, and these lead on to his conversion, and in the end he is converted; his heart is renewed and he is made a child of God. Beginning with *actual* grace, he ends with *habitual* or *sanctifying* grace.

St. Peter goes on: "God gives grace to all without distinction, whether Jew or Gentile, and I, says the apostle, am come to tell you so. But bear in mind, he adds, that *God sent the word to the children of Israel;* that is, He brought them to know the truth by the word or the preaching of Jesus Christ, who preached peace to them, the peace that must be established between God and man and which reconciles man with God, who is, bear it well in mind, *the Lord of all,* and therefore of the Hebrews not less than of the Gentiles, and He distributes His grace equally to all."

And here St. Peter refers in a few words to the preaching of Jesus Christ, which began from Galilee after the baptism received from John and was thence extended over all Judea. "*You know,*" says St. Peter, "*how God anointed Jesus of Nazareth with the Holy Ghost and with power.*" The Gentiles, to whom St. Peter was speaking, undoubtedly knew, at least by report, of Jesus Christ and the miracles He had wrought, since the fact just narrated took place five or six years after His death and His reputation had spread all through Palestine and, through the preaching of the apostles, was growing day by day.

And what is this unction of which the Sacred Text speaks? Any unction supposes one who anoints and one who is anointed, and naturally signifies, not only that the liquid employed is externally applied, but also that it penetrates internally, so that the part anointed remains saturated with it. Of what is this unction a figure? It is certainly a figure of grace, which, like oil and balsam, penetrates and saturates the soul, healing it, nourishing it, strengthening it, and transforming it. Who gives this unction, who pours out this divine balsam? God the Father, God the Son, and God the Holy Ghost, by one and the same act. Why, then, is it ascribed to the Holy Spirit alone? The Father and the Son are not excluded, but the Holy Spirit alone is named, because this unction or grace is a gift of God, is an act of love, and the Holy Spirit is the substantial love of the Father and the Son, and hence it has a special relation to the Holy Ghost. And who receives this unction of the Holy Spirit? Jesus Christ as man. In the very act by which His soul was created and united with the body, and by which soul and body were united with the Person of the Word of God, so that He could say, *"I am God, and I am man,"* in that very instant the Person of the Word poured into the assumed humanity all the fulness of grace of which it was capable; the assumed humanity, body and soul, was as a mass of gold in the midst of a flame of fire, which wholly invested it, penetrated it, transformed it, and yet, as in the case of gold, not changing its nature. This is the unction which Jesus Christ received as man, and in that

instant He became king and priest and mediator of the whole human race.

St. Peter goes on to say that this unction was also an unction of power, referring to the abiding and inherent power of working miracles which Jesus received in the very act by which the hypostatic union was effected. And this power, divine and supernatural, which Jesus Christ had in virtue of His union with the divine Person, He exercised for the good of men: "*He went about doing good,*" freeing their bodies and souls from the tyrannical dominion of sin and Satan.

By these words St. Peter announced to the Gentiles that Jesus Christ was divine and that the proofs of His divinity were the miracles of which His public life was so full. "Miracles," said St. Peter, "are the proofs of the divinity of Jesus Christ, of His mission and ours; and of these miracles," the Prince of the apostles goes on to say, in accents expressive of the deepest conviction of his soul, "we are witnesses. We followed Jesus throughout Judea; we went up with Him to Jerusalem; we saw Him given into the hands of the Jews, His enemies; we saw Him hanging from the cross and put to death; we, yes we, saw Him risen on the third day as He had promised; He appeared to us," thus St. Peter goes on, as if carried away by a holy enthusiasm; "no, He did not show Himself to all, but only to those who had been taught in His school and prepared for the work of announcing His doctrine; He showed Himself to us in such way that it was not and is not possible for us to be deceived; we have seen Him, we did eat and drink with Him.

How, then, can we doubt of His resurrection, and if not, how can we doubt of the doctrines He taught?"

You see, my friends, that the Prince of the apostles, after having spoken of the life of Jesus Christ and called attention to His miracles, goes on to point out that the greatest and most irrefragable proof of His divinity and of the duty of believing in His doctrine is the fact of the resurrection, the most splendid of all His miracles. This is the crown and seal of all the others. The resurrection is in itself the greatest of miracles; because to give back life to one who has it not demands a power wholly divine, God alone being the master of life; because here there is question of one who was dead, aye, of one who was murdered by His enemies, and who restores Himself to life again; because He foretold His death and the manner of His death, foretold His resurrection and when it would take place; and because He willed that His enemies themselves should be witnesses of it. Throughout all His life He was constantly appealing to the miracle of the resurrection, and He reduced all the proofs of His mission, so to speak, to this one miracle, which was to be a confirmation of all the others, which was to bind them all together into one and make of all one mass of cumulative proof which should prostrate the most exacting and rebellious intellect.

St. Peter says that Jesus Christ showed Himself risen, "*not to all the people, but to witnesses preordained of God.*" Why so? Would it not have been better if the risen Jesus had permitted Himself to be seen, not only by the apostles and disciples, but by all, even by His enemies, and espe-

cially by these? In this way would He not have humbled and overcome them and silenced the voice of unbelief? Certainly, God could have done this if He would, but since He did not do it, we must conclude that it was not what was most in harmony with the designs of His wisdom. It was very proper also that He should have appeared only to His disciples after His resurrection; it was a reward for their fidelity, a solace in their sufferings, and an argument of incomparable strength to sustain them in the mission committed to them of preaching everywhere the Gospel of the Master. Nor was the certainty of the resurrection of Jesus Christ lessened on this account. The apostles and disciples and other witnesses of it, considering the number, the character, and the variety of the apparitions, were so numerous and so unexceptional that their testimony must remove every shadow of doubt concerning it and produce the most absolute certainty. Who could ask more?

Moreover, it should be borne in mind that God gives and should give, arguments and proofs such as will place the truths of faith beyond all doubt; but He leaves, and it is well that He does leave, man free to assent or not, in order that man may not be deprived of the merit of faith and may do homage to the divine authority which bids him believe. Let us suppose that Jesus Christ had showed Himself solemnly to all, to His enemies and to His crucifiers, what would have happened? Either He would have forcibly extorted their assent or they would have perversely denied the apparition, explaining it away by sophisms which are

ever at the service of the passions; they who denied so many miracles of Jesus Christ, notably the last, the raising of Lazarus to life, would have found some way to cast doubt upon the solemn apparition of Christ Himself, had He deigned to favor them by granting it. God does all things orderly and gently; He respects man's freedom; He gives the reason abundant proofs of the truth; but He refuses to satisfy his curiosity or to humor his wrong-headedness and caprice.

St. Peter concludes his discourse with these words: "*Jesus commanded us to preach to the people and to testify that it is He who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His name all receive remission of sins, who believe in Him.*"

Jesus Christ is here said to be constituted the judge of the living and the dead, which is the same as saying that He has sovereign power over all men, good and bad, living and dead, and will render to every one at the proper time according to his deeds. This is a fundamental truth, with which all creeds end; it should startle every one who thinks seriously of his future. And St. Peter, in speaking to those Gentiles who had invited him to come to them and who wished to learn the new doctrine, could not be silent regarding it. The divine judgment, which will be rendered at the end of the world, awaits us all. Wo to those who, when they come to be judged, are the slaves of sin! We must shake off sin and obtain pardon for it before the coming of that day. And who will pardon us our sins? Jesus Christ Himself, who will be our

judge. All the prophets, in announcing His coming, bear witness that only through Jesus Christ can we obtain the remission of sin. It is He who has paid the price of our ransom; it is He who has poured out His blood for us and has become, as St. Paul says, our reconciliation, our redemption, and our sanctification. And how shall we obtain the remission of our sins? *"By believing in Him."* But faith alone, contrary to what some heretics have said, is not sufficient to obtain this remission. We must believe in Him and do what He teaches. Faith alone without works is of no avail; it points out the way we must go, it tells us what we must do to save our souls, and in this sense Holy Scripture says that faith saves us. Thus we often say: "The physician has saved my life; the master has taught me to know the truth; a friend has guided me to a path of safety;" meaning that the physician has prescribed an efficacious remedy; that the master has taught me what to do in order to gain a knowledge of the truth; and that a friend has by wise counsel guided me into the right way; but assuredly all these good results are not to be ascribed solely to the physician, the master, and the friend.

It is the same fundamental truth that is constantly being enforced. Faith is the beginning and root of justification; it is a seed that sprouts and grows up into a tree. If you have not the seed, neither can you have the sprout or the tree; but you may have the seed and have neither the sprout nor the tree, if you destroy it or do not properly cultivate it, feeding it with water and sunshine. To live a Christian life without faith is impossible,

but in order that faith may save us and bring forth fruit, our own work, or rather our co-operation, is required. Guard carefully, then, the seed of faith and by toil make it prolific and fruitful.

If we go back over the discourse of St. Peter, we shall find that it is a summary of the Catechism and a compendium of the Creed. It teaches us that God offers His grace to all, to Jew and Gentile, provided they on their part do what they can; that God sent His Son Jesus Christ; that Jesus Christ preached the truth and confirmed it with miracles; that He suffered, died on the cross, and rose from the dead; that His resurrection, the greatest of miracles, is a fact beyond all question, since He was seen by His apostles and all His disciples; that Jesus Christ is the supreme judge of the living and the dead; and that through Him alone can the remission of sins be obtained by doing what by faith He teaches us to do. In these few words we have an abridgment of the Creed or symbol of faith.

HOMILY XIV

At that time, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus Himself also drawing near went with them. But their eyes were held that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to

Him: Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel: and now besides all this to-day is the third day since these things were done? Yes and certain women also of our company, affrighted us, who before it was light were at the sepulcher. And not finding His body, came, saying that they also had seen a vision of angels, who say that He is alive. And some of our people went to the sepulcher: and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so enter into His glory? And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going: and He made as though he would go farther. But they constrained Him, saying: Stay with us, because it is toward evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at the table with them, He took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew Him: and He vanished out of their sight. And they said one to the other: Was not our heart burning

within us, whilst He spoke in the way, and opened to us the Scriptures? And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way: and how they knew Him in the breaking of bread.—GOSPEL, *Luke* xxiv. 13-35.

THE Gospel narrative, though somewhat lengthy, is luminous and beautiful, precise in detail, vivid in coloring, and marvelously natural; and it reveals to us the fears and hopes, the harrowing doubts, the confusion of mind, the ignorance by which the poor apostles were harassed after the appalling catastrophe of Calvary. When facts are so clear comment is unnecessary, and I shall therefore do no more than make some practical reflections, as the occasion offers.

"*At that time two of the disciples of Jesus went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus.*"

As is clear from all the Evangelists Jesus rose from the dead at break of day on Sunday. The women who went early to the sepulcher found it open, but the body of the Master was not there. They ran to give the news to the apostles. Mary Magdalen remained near the sepulcher; she saw Jesus a little way off and at first mistook Him for the gardener of the place. Peter and John ran to the sepulcher and found it as the women had said. In the meantime the news that Jesus Christ had risen had gone abroad and the apostles and disciples were beside themselves, alternating between

hope and fear. On the same day two of the disciples of Jesus, one of whom was named Cleophas, possibly the husband of Mary, the cousin of the Blessed Virgin, and the father of James the Less, set out from Jerusalem to go to Emmaus, a town to the northwest of that city, and sixty furlongs distant, or a journey of about three hours or a little more. As we learn from the Gospel that they arrived at Emmaus about sundown and that the event took place toward the end of March, we can infer that they left Jerusalem about three o'clock in the afternoon. The disciples were conversing as usual with one another as they went along. And of what could they be talking if not of what had happened to the Master and especially of the reports that had gone abroad concerning His resurrection and His appearing to Mary Magdalen and the other women? And while they were conversing with one another, behold Jesus approached, going in the same direction, and accompanied them. But they did not recognize Him and took it for granted that He was one of the many pilgrims who in those days went up to and returned from Jerusalem. St. Luke says "*that their eyes were held, that they should not know Him,*" and St. Mark adds that "*He appeared in another shape to the two.*" How was this? The body of Jesus was His real and true body, but glorious, and we know not what is the nature of a glorious body. It takes on the qualities of a spirit; it can appear and disappear, veil itself and allow itself to be seen, modify and change its figure, and pass at will from place to place with the rapidity of lightning.

And why did Jesus Christ appear to the two in another form and shape, so that at first they did not know Him? Concerning the apparitions of Jesus Christ after His resurrection there is a fact that should be noted. He frequently appeared under divers forms, so that those who saw did not at first recognize Him. To Mary Magdalen near the sepulcher He appeared in the guise of a gardener; to the disciples who were fishing on the shores of Lake Genesareth He appeared in such form that they did not at once recognize Him and they only concluded that it must be He after the miracle of the draught of fishes; and here He presented Himself to the two disciples as a stranger and a pilgrim, who, as they, was on a journey. What could have been His motive for thus appearing under different forms? Because, says St. Augustine and St. Gregory, Jesus wished to show Himself in the form which accorded best with the state of those whom He permitted to see Him. Did they doubt concerning Him and His promises? He appeared to them as a stranger and a pilgrim.[1] Again, Jesus Christ in His apparitions conformed Himself to the great law of nature and this He observed throughout His whole life on earth. He manifested eternal truths little by little; He made known His divinity step by step, progressively, so as not to shock or overwhelm the intellects and wills of those who listened to Him. Similarly, af-

Hoc ergo egit foris Dominus in oculis corporis quod apud ipsos agebatur intus in oculis cordis. Ipsi namque apud semetipsos intus et amabant et dubitabant; eis autem Dominus et foris præsens aderat et quis esset ostendebat. De se ergo loquentibus præsentiam exhibuit, sed de se dubitantibus cognitionis suæ speciem abscondit.—ST. GREGORY, Hom. xxiii.

ter His resurrection He did not at once reveal Himself in the majesty of His greatness and the splendor of His glory. He found the poor disciples still agitated, harassed with doubt and ignorant of the great mystery of His passion and death, and He set to work patiently to instruct them, as was His custom during life. He caused truth to sink deeply into their minds and love into their hearts, and then He discovered Himself as He was. Had He at once made Himself known in all the grandeur and beauty of His glorified body, how could He have instructed those two disciples and how could they have listened to Him? The truth would have flashed as lightning upon their minds, and not as a steadily growing ray of light that silently illuminates, thus fulfilling the exigencies of human nature.

And now let us go back to the Gospel narrative. Jesus having joined the disciples and, as I believe, exchanged salutations with them, graciously said to them: *"What are these discourses that you hold one with another, and are sad?"* Thus did the divine Master quietly enter into the conversation that engaged the two disciples. Whereupon one of them, named Cleophas, in a tone of natural surprise, replied: *"Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?" "What things?"* said Jesus at once, wishing to bring them to open their hearts to Him, that He might expel the doubts that tormented them. *"And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people."* You see how imperfect and defective

was the faith of these two disciples; they recognized Him as a man mighty in work, in miracles, in virtue, and in the preaching of truth, but they went no further; they did not confess that He was the Messias, much less that He was the Son of God made man, and this after being for three years pupils in a school such as that of Jesus Christ. And should we wonder and complain when the people, the plain people, are ignorant of the mysteries of faith? Let us learn to be indulgent toward them and exert ourselves to instruct them in all patience and charity. This is a great lesson for us whose duty it is to instruct the people.

In the four following verses the two disciples frankly and ingenuously lay bare their thoughts; they begin by speaking of the death of Jesus on the cross and then they express the hope they had had that Jesus would redeem Israel. What did they mean by the redemption of Israel? I have no doubt they meant to speak of the material redemption of their native country, and of its political rehabilitation by casting off the yoke of Rome. This was a fixed idea with the great majority of the Hebrews, and, as we read in the Acts of the Apostles,[1] it was shared by the disciples of Jesus Christ later on and expressed shortly before His ascension into heaven. It is amazing to think that the disciples of Jesus Christ, who had been formed in His school and upon His example, and who had grown up in the fields and along the shores of Lake Tiberias, should have the liberty and the greatness of their country so much at heart, and that Jesus Christ Himself should bide

[1] i. 6.

His time to enlighten them. They next go on to speak of their fright at hearing that the women, who had gone early in the morning to the sepulcher, had not found there the body of Jesus; they speak confusedly of a vision of angels who appeared to the women assuring them that Jesus was alive, and of some of their companions who had been at the sepulcher and found things exactly as the women had reported. It is rather surprising that the two disciples say nothing of the resurrection of the Master. Their words betray alarm, mistrust, fickleness, and an incredible confusion of ideas.

The two disciples had opened their mind and heart to the supposed pilgrim with childlike simplicity and candor; they had expressed their doubts and fears; they had laid bare the wounds of their soul; and then Jesus, the Physician of souls, began His work. He commenced by sternly, though kindly, reproving them for their hardness of heart in regard to the promised Messias, whose coming the prophets had foretold centuries before. He then went on to overthrow their supremest and greatest prejudice, which was also a prejudice of the whole nation, namely, that the Messias must be a great leader, a conqueror, a national liberator of the people, as was Moses and David, the Machabees and others; He showed them from Scripture that the Messias, instead of putting His enemies to flight and slaughtering them, must Himself suffer and die, and that in this was His glory. In this one sentence of Christ: "*Ought not Christ to have suffered these things and so enter into His glory?*" is expressed

all the teaching of the Gospel, both dogmatic and moral; to suffer in order to sanctify and save ourselves, this is everything. This teaching dissipated all the illusions of the two disciples, shattered their extravagant ideas, and opened their mind to the light of truth. The divine pilgrim went on to enforce His teaching by the testimony of Moses and the prophets and by all Scripture, which was perfectly fulfilled in that Jesus of Nazareth, who had been their Master and in whom they had placed all their hopes. The discourse must have lasted for some considerable time since, as it is hardly necessary to note, St. Luke gives only a summary of it, merely the outlines of the argument and nothing more. The disciples listened in silence; they were amazed and disturbed; they looked up into His face with a feeling of reverence and love, and it would seem that in His words they should have recognized the echo of those they had so often heard from the lips of the divine Master; that in hearing that pilgrim, who had transformed Himself into a learned and eloquent teacher, they should have acknowledged themselves conquered, admitted their ignorance, recognized that Jesus of Nazareth was truly the expected Messias and cried out in a generous impulse of faith: "Now all is clear to us; Jesus is the Messias; and we do not doubt that He is risen, as He said." But they did nothing of the sort. This proves that truth when it is announced does not always produce its effect; it must wait until it is made fruitful; it must await the hour of grace; it must await the action that will make it luminous and operative; the tinder is ready, but

the spark must be applied. And it was so in the case of the two disciples.

They had without perceiving it arrived at the town of Emmaus and near the home of the two disciples, and Jesus taking leave of them, as a pilgrim might, made as if He would go on.[1] But this was impossible, for so earnestly did they importune Him to stay with them that the Gospel, to show how pressing and repeated were their entreaties, says that they *constrained* Him, and to add force to their words, they said: "*Stay with us because it is toward evening, and the day is now far spent.*" How frank and cordial are these words of entreaty, addressed by the two disciples to a stranger, who had journeyed with them for two or three hours! They felt that they had grown strangely attached to Him and their hearts went out to Him as to one whom they esteemed and revered, for He had spoken strange things to them of God and of the truth, and had spoken to the heart. In those days, and things are not much changed now, hotels, such as we have to-day even in the smallest towns, were unknown, and hence hospitality was a necessity of social life, and generally practised in the East. It was a real charity, so much so that Christ enumerates it among the works of mercy: "*I was a stranger and you took*

[1]St. Luke says that Jesus (finxit) "made as though He would go farther." I find that many interpreters and some Fathers think it necessary at this point to make a digression and to show that there was no feint or pretense. To me this seems superfluous. Jesus did make as if He would go on His journey and would have done so had not the two disciples affectionately constrained Him to stay with them. Was it a feint or a pretense when Jesus, referring to the body of Lazarus, asked Mary and Martha: "Where have they laid him?" or when He asked the woman taken in adultery: "Where are thy accusers?"

Me in." It was this hospitality, this open-handed, cordial charity that merited for the two disciples the honor of having Jesus as their guest and of being among the first to recognize Him after His resurrection.[1] My friends, charity is like a tree. A tree is one, and yet it produces fruit and flowers and is covered with leaves as with a garment; it not only nourishes us with its fruit, which is sweet to the taste and grateful to the sense of smell, but it delights the eye and refreshes us with its shade. So also charity; it should not only relieve a suffering and needy brother, but it should speak words of loving sympathy to him, treat him affectionately, and by gentle and unobtrusive acts of delicate courtesy cheer and gladden him. A surly, austere, and churlish charity, while it is in itself good and holy, is not pleasant and agreeable and loses much of its worth. It is like a tree laden only with fruit, but without flower or leaf to beautify and adorn it. Let our charity, then, be always gracious and pleasant; let it come from the heart and be like that of the two disciples who gently constrained Jesus to accept their hospitality.

"*And it came to pass that whilst He was at table with them, He took bread, and blessed, and brake, and gave to them.*"

Many hold that this bread, blessed and broken by Jesus, and given to the two companions of His journey, was the Eucharist itself and a repetition

[1]Ex quo exemplo colligitur quia peregrini ad hospitium, non solum invitandi sunt, sed etiam trahendi.—ST. GREGORY, Hom. xxiii.

Tene hospitem, si vis agnoscere Salvatorum; quod tulerat infidelitas, reddit hospitalitas.—ST. AUGUSTINE, Serm. exl., De Tempore.

of what took place at the Last Supper three days before. This opinion is very well founded, but I am inclined to prefer another which holds that this bread was not the Eucharist. It is well to bear in mind that among the Jews the host was accustomed to bless bread and distribute it to those at table with him. Moreover, Jesus did not pronounce the words of consecration, nor was it likely that He would give the disciples the Blessed Eucharist by surprise as it were, and without having first prepared them to receive it. Hence I am inclined to believe the bread was only common bread.

In that very moment "*their eyes were opened, and they knew Jesus, and He vanished out of their sight.*" The Evangelist means to say that Jesus at that instant revealed Himself to them in His own form, removing the veil, whatever it was, with which He had shrouded Himself, and that they recognized Him perfectly. Certain it is that astonished and amazed they rose at once and sprung to their feet, but Jesus was gone. The vision of Jesus, and His appearance, was so unmistakable, so clear, so dazzling, that there remained not a shadow of a doubt that it was He, and this was in their case a great deal, since they had not believed the apparitions seen by the women and were not disposed to believe them.

And why did Jesus, as soon as He was recognized, withdraw Himself from their sight and become invisible? Why did He not allow them to rejoice in that blessed vision? Why did He not abide with them, and comfort and instruct them, as was His custom before His death? This is a mystery which we can only venerate, and we can

scarcely discover in it a ray of light to clear it up. We can only say that it was His act, who is wisdom itself, and for us this is enough. Still, if we look reverently into it with the eye of reason, it is not difficult to discover a little light. He disappeared at once, because His body was glorious, like to that of a spirit, and His disappearing increased, if that were possible, rather than diminished the certainty of His resurrection. By suddenly fading from the sight of His beloved disciples, He made clear that His life was no longer on earth but in heaven, and He kindled in them a longing desire to see Him again and be with Him; He also obliged them to go back at once to Jerusalem and to be themselves the bearers of the news of His resurrection to their companions assembled in the cenacle.

The two disciples were beside themselves with joy; they looked at each other in amazement, and for some time they were silent, uttering not a word. Then they broke out exclaiming: "*Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?*" They wished to say, as if reproving themselves for not having at once recognized Him: "We should have known Him while on the way; the wisdom with which He interpreted the Holy Books, the flame of faith and love that He kindled in our heart, clearly revealed to us who He was. None other could speak as He spoke, none other could so stir and set our hearts aflame."

Yes, my friends, God speaks to our eyes in the pages of Scripture, He speaks to our ears through the Church and her ministers, and simultaneously

He speaks to our hearts by the strong impulses and the sweet attractions of His grace. The voice without is ever united with the voice within, a voice so sweet and soothing that it gladdens him who listens to it. Would you recognize this voice and distinguish it from the voice of man and from the voice of the passions, so often mingled with it? When deep down in your heart, or in the sanctuary of your conscience, you hear a silent voice, noiseless, tranquil, firm, pleading with you to break with that vice, to curb the passions that are a torment to you, reproving you for your weakness and your sins, begging you to lead a virtuous life, inspiring you to love modesty and humility, justice and charity, urging you to be better than you are, that voice, my friends, is the voice of God; it is the same voice that spoke so loudly in the hearts of the two disciples. Listen to it and you will make no mistake.

The thoughts of the two disciples went out to their companions in Jerusalem, who, they knew, were sorrowful and perplexed with doubt. A truth when it finds lodgment in the heart struggles for expression and we long to share it with those we love; we are impatient to make it known. When you have a good bit of news you can not keep it locked up in the heart; you are constrained to seek those whose joys and sorrows are your own, and pour out the fulness of your heart into theirs. This is a necessity and your joys seem doubled by sharing them with those you love. This is what happened to the two disciples. They left their poor meal, forgot all about food, and set out in haste to Jerusalem, going along at a rapid pace,

thoughtless of fatigue and constantly going over and over again the particulars of the apparition and calling to mind the words uttered by the divine Master. It was possibly six o'clock in the evening when they left Emmaus, and they likely arrived in Jerusalem about nine, wearied and breathless, but still very happy to bear to their companions the joyful news: "*Jesus is risen; we have seen Him.*" But their joy was doubled when, having entered in where the eleven apostles were gathered and those that were with them, they saw them coming toward them radiant with joy and crying out: "*The Lord is risen indeed and hath appeared to Simon.*" They referred to the apparition that had taken place shortly before in the cenacle itself, as is related by St. John,[1] and to another made to Peter alone, which though not distinctly recorded by the Evangelists is indicated here and is also alluded to by St. Paul,[2] and must have been very well known to the Christians.

My friends, it rejoices and gladdens the heart to see the joy and happiness of the apostles and disciples when they were perfectly certain that the Master had risen. It is a moving sight to look upon the apostles and disciples and to consider their relations one to another, how they loved one another, how they lived the same life, having but one thought and one love, the thought and love of their divine Master. And why in our intercourse one with another, at least in our homes and families, can not we have somewhat of the harmony and brotherly love which were so conspicuous in the lives of the apostles and disciples of Christ?

[1] xx. 19. [2] 1 Cor. xv. 5.

First Sunday after Easter

HOMILY XV

DEARLY BELOVED: Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit, and the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God, hath the testimony of God in himself.—EPISTLE, 1 *John* v. 4-10.

MY FRIENDS, this is the first time that I have had occasion to explain any of the first Epistle of St. John, some verses of which are read in the Mass of this day.

Besides the Gospel of St. John we have three of his Letters, the last two of which are more properly notes, since they are very brief, confidential, and addressed to private persons, nor have they any dogmatic, moral, or polemical importance.

The first Letter, from which the passage just read is taken, is on the contrary very important from every point of view, and so similar is it to his Gospel that it seems an echo of it. When was it written? Was it written before or after the Gospel? We do not know. Neither do we know to whom it was written; there is not a hint in the whole Letter that throws any light on this point. It bears no address either at the beginning or at the end, and no salutation, differing in this from the other Letters, and hence it seems to be a written exhortation addressed generally to the churches founded by him. The purpose of the Letter is to prove the divinity of Jesus Christ and the reality of His assumed human nature against certain Gnostic heretics, who had begun to deny it, and to inculcate the necessity of faith in Him and of charity among believers.

With these few general remarks in explanation of this Letter of St. John, we will go on to make clear the meaning of the verses I have just read. "*Whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, our faith.*" What is the world, my friends? It is a battlefield. Who are the combatants? On the one side, Christ with His followers, those who went before Him, those who were contemporaneous with Him, and those who will live after Him until the end of time carrying on His work; on the other side, the devil with his followers from Adam and Eve to the last man who will live upon the earth. What arms will they employ? Christ and His followers will employ the arms of truth and faith, of hope and charity, of humility,

purity, mortification, and the like; the devil and his followers will make use of lying and impiety, hatred and pride, sensuality and the lusts of the unbridled passions. Every man must take a more or less prominent part on one side or the other in this great battlefield. St. John, who in many passages of his writings describes this stupendous conflict, tells us here that "*whosoever is born of God*[1] *overcomes the world;*" that is, those who are born again in Baptism and thus become sons of God, and who realize in their lives the virtues of His Son, whose fullest expression is charity—all such will overcome the world.

By the word *world* St. John does not, of course, mean the earth we tread on, but the men who live according to the maxims of the world, who are slaves to their own lusts, in a word, the followers of him whom Jesus Christ calls the *prince of this world,* wicked men and the passions that rule them. Yes, says St. John, more fully explaining his meaning, and repeating the same truth in another form, "*this is the victory which overcometh the world, our faith.*" They bear away the victory who go into battle with the trusty arms of faith in their hands; they who have faith are certain of a victory over the world.

And what sort of faith is it that overcomes the world and its lusts? Certainly not faith alone, or faith without works, which is a dead faith; but a

[1]The text says: "Whatsoever is born of God overcometh the world." Why does it not say: "Whosoever is born of God," etc.? The neuter is, I think, equivalent to *whosoever* and indicates a person; but it may be that St. John used the neuter because by the person he wished to express all the gifts *of faith, of grace,* etc., that come from God.

living faith, a faith that illuminates the intellect and moves the heart, that pervades the mind and goes out in works, a faith which, according to the phrase of St. Paul, works by charity. A man who firmly believes what faith teaches, who puts in practice the teachings of faith, who unites the Decalogue with the Creed, such a one will naturally despise the world, thrust aside its seductive allurements, and spurn its guilty pleasures; he will, or rather his faith will, overcome the world: "*This is the victory that overcometh the world, our faith.*"

Nor does St. John stop here; he enforces the same truth in the following verse and to make the argument stronger puts it in the form of an interrogation: "*Who is he that overcometh the world but he that believeth that Jesus is the Son of God?*" As if he should say: "I repeat, and still more emphatically, that only he who believes, and lives in conformity with his belief, can overcome the world; it is not possible for one who does not believe to overcome the world." And in whom is this faith exemplified? In whom is it illustrated? In whom does it originate and from whom does it draw its strength? In Jesus Christ, the *author* and *consummator* of the Faith, as St. Paul says: The *author,* because it comes from Him; the *consummator,* because He alone gives the strength to realize it in word and deed, in Jesus Christ *who is the Son of God.* In these words he points out the foundation of all our faith, namely, the divinity of Jesus Christ. It is to be noted that St. John does not say that Jesus is *a* Son of God, but "*the Son of God,*" that is, the Son by excellence,

the *only* Son, the real Son of God, consubstantial with God the Father. Impress this truth deeply upon your hearts, my friends, that Jesus Christ is God and man, true God and true man; if you take from Him His divinity, there remains only man, and the work of the redemption is destroyed, since a man can not redeem us from sin, nor can he satisfy the divine justice; all his authority is gone; we find ourselves at the feet of a mere man, we worship a man, which is the greatest of crimes. We must believe, then, that Jesus Christ is the Son of God, God as is the Father; and believing this we shall be united with Him, we shall be strong with His strength, and as He has overcome the world, so shall we also overcome it.

Jesus Christ is *the Son of God, He is true God.* But how do we know this? How is it proved? Listen to St. John: *"This is He, Jesus, that came by water and blood."* How by water? Putting aside certain interpretations, I shall adopt one which seems to me clearer, more natural, and better founded. When Jesus was baptized in the Jordan He received the solemn attestation of His Father, who said: *"This is My beloved Son in whom I am well pleased, hear ye Him."*[1] This splendid testimony was repeated in the same words at the transfiguration. But *Jesus came also by blood,* that is, in His passion and death, which are inseparable from His resurrection, in which He

[1]Some wish to understand the words, "He that came by water," of Baptism, meaning that He comes into us in Baptism. But the words of the ninth verse will not permit this, since there is question of the witness borne to Jesus, in the words: "The testimony of God is greater . . . He hath testified of His Son."

luminously proved that He was God, the Lord of life and death. And here St. John, to strengthen the argument, repeats: "*Jesus came,* or *is the One come*[1] *not by water only, but by water and blood;*" He proved that He was God by His baptism of water and by His baptism of blood, and He crowned all by His resurrection. And to these two proofs He adds a third, saying: "*And it is the Spirit which testifieth that Christ is the truth,*" that is, that He is the true Son of God. And what does St. John mean by these words? In his Gospel[2] St. John records these words spoken by Jesus at the Last Supper: "*But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of Me;*" that is, "He shall make known that I am the Son of God." Jesus Christ thus affirmed that the coming of the Holy Ghost would be a proof, a solemn attestation that He was the Son of God, and this testimony of His divinity is referred to and related by St. John in his Epistle. Hence, to put the argument of St. John in a few words, we must hold that Jesus Christ showed forth His divinity in His baptism in the Jordan, in His passion, death, and resurrection, and finally in the coming of the Holy Ghost, in the transformation of the apostles, and in the foundation of the Church. And were not these solemn and stupendous miracles, and did they not show forth His divine power? Did they not take place before the eyes

[1]The strong expression "The one come," as it is in Greek, is to be noted, which designates Jesus Christ as the Messias, "The one come" being used antonomastically.

[2]xv. 26.

of all? Could they not with the utmost facility be verified by all?

St. John, pursuing his argument, draws out an analogy and makes a comparison to strengthen it. "*And there are three,*" he says, "*who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that give testimony on earth, the Spirit, the water, and the blood, and these three are one.*"[1] He means that the Father, the Word, and the Holy Ghost by their external manifestations from heaven have attested and confirmed the divine mission of Jesus Christ; and that, as the three divine Persons are one—one in essence of substance, so their external testimony unites and coalesces into one, attesting the same truth; and hence the three great external manifestations, following one another at intervals on earth and certified to by man, that on the banks of the Jor-

[1]With regard to the two verses (7 and 8) there are many and serious questions among the learned. It is said that the eighth verse, in which the dogma of the Trinity is so clearly formulated, is wanting in the Greek codices, in the Alexandrine and the Vatican, and in the Syriac *Peschito*, and that it was never cited by the Fathers in the Arian controversy, where it would have been decisive. The difficulty is a grave one, and this is not the place to solve it. The Church has retained the verse in the Vulgate, and this is enough for us. It would seem that St. Cyprian (*Ad Jubaian*) and Tertullian (*Contra Prassea*, l. i., c. xxv.) in the third century knew of it. But the difference between the comparison in the last part of the two verses in Greek is to be noted; in verse 7 it is said: "These three are one"; in verse 8: "These three are in one, or are equivalent to one."

A question might be raised as to whether a doubt concerning the authenticity of this celebrated oracle would not be contrary to the Tridentine definition, which declares the Vulgate authentic *cum omnibus et singulis suis partibus.* In the present stage of Biblical studies it would not seem so, but we shall not enter into this grave and delicate question, which is so much discussed in our day, and in which a question of faith is not involved.

dan, that of the passion, death, and resurrection of Jesus Christ, and that of the coming of the Holy Ghost, all bear witness to the same fact, affirm the selfsame truth, and make clear the divine origin and mission of Jesus Christ.

This explains the meaning of what St. John adds in the following verses: "*If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater, because He hath testified of His Son.*" If we accept, and we should accept, the testimony of men worthy of credence and believe what they say, for a much greater reason should we accept the testimony of God Himself, who from heaven repeatedly bore witness to Jesus Christ and assured us that He is the Son of the Eternal. In a word, Sacred Scripture sets before us three witnesses in heaven and three on earth; the three heavenly witnesses are the three divine Persons, each distinctly named and all one, or one nature; the three witnesses on earth, also distinctly named, are spirit, water, and blood, whether facts or persons, all agreeing together and affirming on earth, what the three Persons bear witness to in heaven.

You see, my friends, that the great mystery of the august Trinity could not be more precisely and clearly expressed. St. John says that there are three divine Persons, the Father, the Son or the Word, and the Holy Ghost, and that these three are one and have only one essence or nature. This is the mystery that we learned as children at our mother's knee and at catechism in church; it is the mystery which we professed for the first time

when we made the sign of the cross, and through which and by which we were born anew in Baptism and received into the Church. True, this mystery transcends the powers of our weak reason, but God has most clearly revealed it, the Church professes it as one of the fundamental truths of faith and we must believe it most firmly. Know also, my dear friends, that if reason alone by its own powers can not demonstrate or comprehend this truth, nevertheless in studying it the reason can discover in it so much light and harmony and such a fitness that it is carried away and forced to cry out: Yes, the Holy Trinity of Persons, in the unity of essence, is a mystery, a high and unspeakable mystery, but not only is it not contrary to reason, but it illuminates it, harmonizes with it, and sheds the effulgence of its light on all created things, and more than all else on the nature of man. The Holy Trinity is indeed a mystery to the human reason, but not to admit it would be a still greater mystery. Let us, then, my friends, firmly believe this high mystery; let us believe it in all simplicity as we did in our childhood, fully persuaded that if it is beyond reason it is not contrary to it, nay, that it marvelously harmonizes with it.

This is the last verse of the Epistle. "*He that believeth in the Son of God hath the testimony of God in himself.*" Any one who reads the Scriptures and meditates upon them, particularly the writings of St. John, is well aware that the same truth is frequently repeated, or presented under a variety of forms, either the better to drive it home or to present the various phases of it, which rarely

present themselves to us at once under any one aspect of it. The verse just quoted, if I mistake not, is an instance of this, for it confirms and more fully draws out what has already been said. Whosoever believes in Jesus Christ, the Son of God, and by a strong, living, operative faith unites himself heart and soul to Him, becomes in a sense one with Him, and has within him, as a germ, the truth and eternal life, which in their season will manifest themselves in their fulness; he possesses together with grace and a living faith, Jesus Christ Himself, fulfilling the words of St. Paul, who says that Christ dwells in us by faith.

You know, my friends, that when you carry on your person any sweet-smelling object, as, for example, a bunch of flowers, you enjoy their fragrance as long as they are about you; and as it is with the senses so also is it with the mind and heart. If with our intellects we cling firmly to the truth and if with our wills we translate truth into deeds, our intellects and our wills take on somewhat of the nature and beauty of truth, are filled with the fragrance of grace, and are necessarily united to Jesus Christ, from whom truth and grace come. When your thoughts are fixed upon father or mother or friends whom you love and who are far away, is it not true that in some way your father or mother or friends are present in your mind and heart? This is what you say yourselves: "I have them constantly in my mind. I keep them in my heart." And St. Thomas teaches the same thing. In this sense Jesus Christ is said to dwell within us, God is said to abide with us, the Holy Spirit is said to be poured out in our

hearts, and we are said to become His temples, His members, and partakers of His divine nature.

My friends, you have a seed and you commit it to the earth; it would seem that in possessing this little body, you possessed something that was worthless; but wait for some months, wait until nature has done its unseen silent work. What has happened? The grain has grown into a plant, bearing flowers and fruit, which it seems courteously to bow down and invite you to pluck from its branches. A while ago you had a single grain, now you have a plant laden with savory fruit. So it is with us. Here on earth we have the grain of faith, the root of charity; some day we shall find that the grain has grown into a tree laden with the fruit of eternal life. When will this day come? When, closing our eyes to the light of time, we shall open them to the light of eternity; when falling asleep in the evening on earth we shall awake at the dawn in heaven.

HOMILY XVI

At that time: When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this He breathed on them; and He said to them:

Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days again His disciples were within: and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand and put it into My side: and be not faithless but believing. Thomas answered and said to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. —GOSPEL, *John* XX. 19-31.

THIS is a beautiful and delightful narrative, simple and clear and requiring no explanation; still a few practical considerations on its various parts, if you give them your attention, may not be without profit to you.

"When it was late that same day, the first of the week, and the doors were shut, where the dis-

ciples were gathered together, for fear of the Jews, Jesus came and stood in the midst and said to them: Peace be to you."

It was Easter Sunday, the day of the resurrection, about nine o'clock at night or later, for we know from St. Luke[1] that the two disciples, who had returned from Emmaus, were present, and, leaving there at six o'clock, they could not have made the journey in less than three hours. The two disciples had just told the ten apostles and those who were with them of the apparition of Jesus to them, and had heard of the apparition to Peter; they were naturally all greatly agitated in consequence of the things that had happened that day, timid and wavering between hope and doubt, discussing among themselves what had taken place, when Jesus entered noiselessly, and standing before them in His natural form uttered the usual salutation of the Hebrews: *Schalom,* or *Peace be to you.*

We can easily imagine the surprise of all the disciples. We can almost see them standing motionless, entranced, their eyes fixed on the face of Jesus, speechless, breathless, almost unconscious, alternating between joy at beholding Jesus and fear lest after all the figure before them might only be a shadow or a spirit. To encourage and to assure them that it was He, Jesus pointed to the wounds in His hands and to that in His side, and repeated the salutation, *"Peace be to you;"* and, as St. Luke says, completing the narrative, He said to them: *"Handle and see, for a spirit hath not flesh and bones as you see Me to have."*

[1]xxiv. 33.

Then He said: *"Have you here anything to eat?"* And He ate a piece of broiled fish and honeycomb and gave the remains to them. Then the apostles and disciples, dismissing all fear and doubt, broke out into exclamations of joy, and falling at His feet, as we may suppose, they kissed them and bathed them with their tears. All this the Evangelist, who was present, tells us with his usual brevity in these few words: *"The disciples were glad when they saw the Lord."* After a storm there comes a calm, after grief joy, after torture and agony exultation and serenest peace; at the sight of Jesus the disciples forgot everything else, and certainly there was never on this earth a joy equal to theirs. My friends, let us ever bear in mind that our life here below is one continuous series of joys and sorrows, of trials and pleasures, of serene nights and stormy days. When storms come let us confidently and tranquilly wait for the clouds to pass away; and when the sky is clear let us prepare for the coming tempest.

The Gospel tells us that *"Jesus entered, the doors being shut for fear of the Jews."* How could the body of Jesus, His real body, pass through doors or walls? If our voices pass through doors and walls, if a ray of light passes through water and crystal, if science has now discovered rays of light that can pass through solid and opaque bodies, why could not the body of Jesus Christ, now glorious and *spiritual,* as St. Paul says, do as much? St. Chrysostom says that He would not frighten the apostles, and hence He did not knock at the door, or open it, or force it in. This was thoughtful of Him and an evidence of

His love for His disciples. How it was done we can not understand; we can only say that God can do what is beyond our comprehension; it is enough for us to know that God can do what He wills, and we need inquire no further.[1]

You are aware, my friends, that there have been at all times men, both mentally gifted and highly educated, who have not hesitated to assert that on that night the apostles were the victims of an illusion and that while they believed they saw and heard the risen Jesus, they saw and heard only a specter, a shadow, created by their own imagination, and by their yearning and longing to see and hear the risen Master.

Will these learned men tell us how it came about that the apostles and disciples gathered there, more than twelve in number, were all the victims of their own fancy? How they were all thus afflicted simultaneously and at the same moment? How they all believed that at the same instant they saw the same person and heard the same words, and yet saw and heard only a shadow? How they all saw the same figure and were near by Him and yet were all deceived? How they saw Him, not only for a few moments, but for a length of time; saw the wounds in His hands, in His feet, and in His side, and touched them; saw Him eat—and yet be all the while, every one of them, the victims of their imagination? How they so fully persuaded themselves that they had seen the risen Jesus, as never afterward to have a doubt of it,

[1]Demus Deum aliquid posse, quod nos fateamur intelligere non posse. In talibus rebus tota ratio facti est potentia Creatoris.—(Epist. iii, ad Volus.)

and to suffer and die for Him? And note, too, that the apostles were so little inclined to believe that He was really risen, that on seeing Him they doubted, and suspected they saw a spirit. And this apparition to the apostles on the night of the day of the resurrection must not be considered apart, but as one of a series which took place down to that last solemn apparition when He vanished out of their sight and went up to heaven. St. Paul bears witness that Jesus Christ, during a period of forty days, showed Himself risen in divers places and under various forms to above five hundred persons. To assert, or even to suspect, that all these apparitions were the effect of an hallucination, would be a thing so strange, so monstrous and so incredible as to cast doubt upon the most certain historical facts and force us into universal skepticism; it would be to outrage the rules of common-sense and to lead us reasonably to conclude that those who set afloat such theories and fables are themselves deluded and the victims of an hallucination. Let us go back to the Gospel narrative.

After Jesus had repeated the consoling words, "*Peace be to you,*" He added: "*As the Father hath sent Me, I also send you.*" This form of speech, so high and sublime, needs a word of explanation; it implies that the mission of the apostles and disciples is not only *like,* but in as far as this can be said, the *same* as that which Christ received from the Father; it affirms that the mission or office of Christ and that of His apostles is identical, that its end, its means, and its methods are the same. "The Father," so Christ's words

are to be understood, "has sent Me with the fulness of authority to teach, to forgive sins, to give grace, to offer the Divine Sacrifice, and I give you the same authority, but subject to Me; you are My vicars.[1] The Father has sent Me to sanctify and save souls; do you also sanctify and save souls. The Father has sent Me to subdue and gain hearts, not forcibly or by constraint, but lovingly and by persuasion; do you the same. The Father has sent Me to give My life for the saving of the world; do you also give yours. The Father has sent Me as a lamb into the midst of wolves; I also send you as lambs into the midst of wolves. In a word, you have the same power that I hold from the Father, and you will exercise it in the same way that I have exercised it." My friends, now you understand the grandeur and the truly divine character of the power of the Church, of the power which dwells in its fulness in her Head and through him is diffused in diverse measure throughout all the grades of the hierarchy. In the Church it is ever Jesus whom we see living and working, teaching and sanctifying; the men who exercise this power come and go, but the power itself is ever the same; it is like the waters of a river; they may change their bed and the banks between which they flow, but the waters are ever the same; it is as a gem that is worn as an

[1]The apostles and their successors in the Apostolic See and in the Episcopate are vicars of Jesus Christ, but not successors, because a vicar has the same power that he, whose vicar he is, has, but he must use it in the way and measure that is prescribed to him; whereas a successor may also modify what is established by him, whose successor he is. The Pope is the vicar of Jesus Christ, not His successor, because his power, being a delegated power, is circumscribed by the limits set to it by Christ Himself.

ornament by different persons; the wearer changes, but the gem is unchanged.

"When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost."

Why did Jesus Christ breathe upon their face? Because as God in the beginning formed the first man of a little clay and breathed into his face, infusing into him the life of the body and the more precious life of the soul, the double life of body and soul that was to be propagated through coming generations; so here the God-Man, the second Adam, breathes into the face of His apostles and disciples, representing His Church, and infuses into them that breath of divine life which they must propagate in the new generation of men for all time. Marvelous similarity between the first breath of life, which comes from God, and this second, which comes from the God-Man![1]

And why did Jesus breathe into the face of His disciples? A breathing is a sort of an emanation that goes out from us, a sort of flowing out of our being, which is communicated to others. Now faith teaches us that the Holy Spirit is the spirit, or the emanation of love, from the Father to the Son, and from the Son to the Father, with both of whom He is consubstantial; and hence by this breathing Jesus Christ very appropriately suggests the image of the Holy Ghost, not that this material breathing was the Holy Spirit, which would be absurdly ridiculous, but that it was a good symbol under which to represent Him.

[1]Qui initio naturam nostram creavit et Spiritu Sancto signavit, rursus in initio renovandæ naturæ sufflatione Spiritum discipulis largitur, ut sicut creati ab initio fuimus, sic etiam renovaremur. —St. Cyril, Alex. in Joann.

There is no doubt that by that breathing Jesus Christ gave to His apostles and their successors the divine power of which we shall presently speak. Man, being made up of body and soul, always needs some sensible sign to get a knowledge of what is spiritual, and without the sensible he can not comprehend the spiritual. You now comprehend the truth which I speak to you and which is invisible, but you comprehend it by means of my words, which enter your minds through the senses. You receive invisible grace, but through the sacraments, which are visible signs. We unite ourselves with God, but through Jesus Christ, who is God indeed, but who is also man. Again, we know that human authority is conferred on men by means of signs or symbols; such are military insignia, a diploma, a crown, and a scepter. It was quite natural, then, that Jesus Christ, when about to confer His authority on the apostles, should breathe upon them, as if to signify that, as His breathing passed from Him into them, so with it and through it did His authority.

And now, my friends, let us see what sort of power that was which Jesus Christ by that mysterious breathing wished to give to the apostles. Listen: "*Whose sins ye shall forgive they are forgiven, whose sins ye shall retain they are retained.*" To fully explain these words of Our Lord would require a lengthy discourse; so I shall limit myself to what is necessary, and you I hope will give the close attention the subject deserves.

The power which Jesus here gives is not the power to preach the truth, or to consecrate His adorable body, or to govern the Church, or any

other than that of remitting or pardoning sin, of retaining or refusing to pardon it. The object, then, of this divine power is sin, all sins without exception. But how is this power of remitting and retaining sin to be exercised? Possibly by preaching divine truth, thus stirring up or exciting faith, and in this way obtaining the remission of sin, as some of our brethren outside the Church say? Assuredly not, for if this were the case, then conversely, *the power given by Christ to retain sin,* would mean a power not to preach, and yet Christ gives an express command to preach to all nations. Again, if the power to announce the truth is the same power as that of forgiving sin, any one who teaches the truths of faith, man or woman, Christian or pagan, priest or layman, could remit sin; nay, the same could be done by books, since books teach us the eternal truths as well as man, and sometimes even better. It is clear that the power given here by Jesus Christ was not the power to preach, but another and a wholly different power. What, then, was it?

Note that Jesus Christ confers on His apostles a twofold power, the one to remit sin, the other to retain it. Now how is the power to be exercised? At hazard and by caprice? Were the apostles in walking along to say according to their fancy to one man, "Your sins are forgiven;" and to another, "Your sins are not forgiven"? Certainly not; this would be stupid and unworthy of self-respecting men, and more so of God, who is wisdom itself.

It is clear, then, that the apostles must proceed as reasonable men in remitting and retaining sin;

that is, they must remit the sins of those who have a right to have them remitted, and to retain the sins of those who have no right to have them remitted; and, hence, they must have some norm, or safe rule to guide them in remitting or retaining sin. Now in order that the apostles and their successors might know when to pardon sin and when not, according to the rule of the Gospel, it was absolutely necessary that they should know the sins of each penitent and their internal dispositions; in a word, it was necessary for them to have a knowledge of the secrets of the conscience, for only then could they know with absolute security whether they ought to give absolution or withhold it. But how could they enter into the secret recesses of the conscience without a voluntary confession of sin? Jesus Christ, therefore, in giving this twofold power either to remit sin or to retain it, necessarily instituted confession as the one indispensable means of a rational exercise either of the one or of the other of these two powers. An example will make the matter clear.

The supreme civil authority appoints a judge, assigns him the field of his jurisdiction, and says to him: Judge, and absolve or condemn all who are brought before your tribunal. Tell me, may the judge absolve or condemn the accused according to his fancy, without examining into the merits of each case, hearing the accused and weighing the testimony? Certainly not; to do so would be an outrage upon justice and common-sense. The words of the supreme authority, telling him to absolve or condemn the accused, are to be understood to mean that he must hear each case, exam-

ine the testimony, correctly inform himself concerning the accused, ascertain whether they are guilty or innocent, and then discharge them or condemn as justice demands. And the words of Jesus Christ, the supreme and eternal Judge, are to be understood in the same way when He says: "*Whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained.*" They require that the apostles and whosoever exercises this office, in order to pronounce a reasonable and just sentence, and to be able to say, "I absolve thee," or "I do not absolve thee," must have a clear knowledge of the matter in hand, and this can not be had without a manifestation of conscience on the part of the sinner, or without confession. Jesus Christ, then, in giving power to absolve from sin or to retain it, clearly imposed upon sinners the obligation of manifesting their conscience as a condition necessary for the exercise of the power itself. The thing is so clear that it is not necessary to waste more words upon it.

St. John, continuing his narrative, says: "*Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.*" The Gospel does not say why Thomas, called Didymus or twin, possibly because he was a twin, was absent, nor does it matter. As soon as the disciples saw him their first salutation, as was natural, because their hearts were full of the subject, was this: "*We have seen the Lord.*" One would think that so joyful an announcement would have filled Thomas, distressed as he was, with joy; but it did nothing of the kind. Mystery of the heart of man!

His companions assure him that his most ardent longings are satisfied, that Jesus is risen, and he refuses to believe them, obstinately persists in doubting them, and perplexing himself: *"Except,"* he said, *"I shall see in His hands the print of the nails and put my finger into the place of the nails, and put my hand into His side, I will not believe."* This is the language of pride, of presumption, and obstinacy, and it was, moreover, an insult to his companions. It was telling them to their face that they had been deluded, that they were visionaries, fanatics, and liars; it implied a doubt of the promises of the divine Master; and it expressed a claim that Jesus should have showed Himself to him as well as to the others. And note, too, that this obstinacy of the apostle lasted for eight days. Before believing, he insisted on seeing and touching the wounds in the hands and in the side of the Master. But had not his companions seen and touched them? Was not the testimony of their eyes and hands as good as his? Why, then, this proud and stubborn reply, *"I will not believe?"* I believe that Thomas did not think seriously of the fault he was committing and that in his conscience he was not guilty of grave sin; I believe also that, being plunged into the deepest grief by the death of his Master, he could not shake off his feeling of dark, gloomy despondency or see a ray of hope anywhere; but, if I may express my own thought, there was deep down in that afflicted and stubborn soul another reason for his remaining wilfully obstinate, a reason which has its root in one of the weaknesses of the human heart. Thomas had learned that Jesus

had appeared to the women, to Peter, to James, to the two disciples on the way to Emmaus, to the ten who with him shared the honor of the apostolate; he saw that he alone was forgotten by Jesus and he felt humiliated and his heart was wounded to the quick. It was a natural feeling, a prompting of jealousy and offended self-love, and he sought to dissimulate or conceal it by saying: "If I also do not see and touch I will not believe." But Jesus, who loved His dear apostle and pitied him, permitted this obstinacy to be an occasion of His giving Thomas a proof of His affection, and of strengthening his certainty and that of the other apostles in His resurrection.

"*After eight days,*" that is, on this very day, the octave of Easter, "*again His disciples were within, and Thomas with them; Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.*" We can all fancy how Thomas, more than the others, on suddenly seeing that vision, felt his blood leaping through his veins, his heart beating, and his mind growing confused; joy and fear, remorse and gladness, swept over his soul like waves breaking against a rock. That very Jesus, whose resurrection he had obstinately challenged, whose promises, as well as the statements of his brothers, he had refused to believe, was standing there before him, only two steps away. His eyes met those of Jesus, but confused and abashed he withdrew them and fixed them on the floor. The thoughts which he had conceived of his companions must have haunted him, and he confessed to himself that he merited their reproaches and much more those of the Master,

which he was certainly expecting. What must have been his feelings when in that solemn silence he was waiting to hear the words of Christ, harsh and stern words of merited reproof? Still he knew the Master, knew how loving His heart was and kind, and while he feared he hoped. The voice of Jesus when He spoke was soft and tender; there was in it an undertone of reproof and complaint, but it was fatherly: "*Thomas,*" he said, "*put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side,*[1] *and be not incredulous but believing.*" The words of the divine Master were a gentle reminder to Thomas of his refusal to believe, but they were kind and affectionate; there was in them no reproof and not a suggestion of resentment against the apostle for his wilfulness. Jesus even invited him to do as he wished, to make the test that he had demanded as a condition of believing and to be no longer obstinate. Could He have been kinder or more indulgent?

Our Lord's words went like a sword through the heart of Thomas; they grieved him, they filled him with joy and gratitude, and carried away by the intensity of his love, sobbing and with tears in his voice, he fell at the feet of Jesus, crying out: "*My Lord and my God.*" His words were few, but they expressed all he wished to say. "My Lord and my God," he said in effect, "I believe in Thee, I love Thee, I am sorry, I give Thee thanks, I bless and adore Thee, I am Thine and all Thine;

[1]Assuredly that thrust of the spear that pierced the side of the dead Jesus on the cross must have remained in the imagination and memory of Thomas and the other apostles, because they make special mention of it.

pardon me, do with me as Thou wilt." Note the distinct profession of Thomas: "*My God!*" He sees before him a man, and he protests that this man is his God. The miracle of the resurrection, together with all the others of which he himself had been a witness, and the doctrine which he had heard from Jesus Christ, forced him to recognize and see in Jesus Christ, in that man who stood before him, the very Son of God and wrung from him those eloquent words: "*My Lord and my God.*"[1]

How touching and gentle is that exhortation of Jesus Christ: "*Be not incredulous, but believing,*" and then those other words: "*Because thou hast seen Me, Thomas, thou hast believed; blessed are those that have not seen, and have believed.*" These words, my friends, should be very comforting to us. We have not seen, we have not heard, we have not touched Jesus Christ in His risen humanity, and yet we have believed and do believe firmly in His resurrection and in His divinity, which was announced to us by the apostles and which the Church teaches, and, more fortunate than Thomas, we are declared blessed by Christ Himself.

These are the closing words of the Gospel: "*Many other signs did Jesus in the sight of His disciples, which are not written in this book; but these are written that you may believe that Jesus*

[1]Videbat tangebatque hominem et confitebatur Deum, quem non videbat neque tangebat? Sed per hoc quod videbat atque tangebat, illud, jam remota dubitatione credebat.—St. Augustine, Tract. cxxi.

Dum ille (Thomas) palpando ad fidem reducitur, nostra mens, omni dubitatione postposita, in fide solidatur.—St. Gregory, Hom. xxvi.

is the Christ, the Son of God, and that believing you may have life in His name.''

We learn from these words that Jesus did many other miracles besides those recorded by St. John and the other three Evangelists and this undoubtedly St. John knew. And you, my friends, also know that not everything that Jesus said and did is written down in the Gospels, but only what seemed to the Holy Spirit useful and necessary for our instruction; the rest, at least in part, has come down to us through the living tradition of which the Church is the depository and custodian.

St. John in this last verse tells us that the motive or purpose that led him to write his Gospel, was that his readers might believe that Jesus is the Christ, or the expected Messias, the Son of God, equal to the Father; and that believing this, which is the foundation of faith, and living conformably with faith, they might obtain eternal life, the ultimate object of our faith and hope, which may the merciful God grant to me and to you and to all men.[1]

[1]Here a remark is necessary. It is evident that the Gospel of St. John closes here. How comes it, then, that still another chapter, the last, follows? In it is described at length another apparition that took place by the Lake of Genesareth. This twenty-first and last chapter was certainly written by St. John sometime later as an appendix—but why? To explode an opinion, that had become almost general, to the effect that he, John, was not to die until the second coming of Christ. In this chapter he explains the words of Christ, which, being misunderstood, gave rise to the error.

Second Sunday after Easter

HOMILY XVII

DEARLY BELOVED: Christ suffered for us, leaving you an example that you should follow His steps; who did not sin, neither was guile found in His mouth. Who, when He was reviled, did not revile: when He suffered He threatened not: but delivered Himself to him that judged Him unjustly: who His own self bore our sins in His body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray, but you are now converted to the shepherd and bishop of your souls.—EPISTLE, 1 *Peter* ii. 21-25.

THESE few sentences which I am about to explain are taken from the first Epistle of St. Peter. This is the first time in addressing you that I have had an occasion to comment on the teachings of the Prince of the apostles.

As you know, there are extant only two Letters of St. Peter, the second a very short one, and both, of course, storehouses of sacred doctrine.

The first Letter was written by St. Peter in Rome, where he had gone with Mark, his interpreter and the writer of the Gospel that bears His name, after his deliverance from prison in Jerusalem, as narrated in the twelfth chapter of the Acts of the Apostles. It was written about twelve years after the ascension of Our Lord and addressed to the various churches established in

Asia Minor in the provinces of Pontus, Galatia, Cappadocia, and Bithynia.

The argument of the Letter is very similar to that of the Letters of St. Paul to the Romans and Ephesians. He exhorts the new believers, who must have been mostly recently converted Hebrews, to make the principles of the Gospel the rule and inspiration of their lives. He urges them to bear up under hatred, vexation, and persecution, encouraging them with the hope of a reward to come, and to deal kindly with bad men and with their enemies in the hope of winning them over.

And now we will go on to the interpretation of the five verses just read for you.

In the preceding verses St. Peter, affectionately, lovingly, and as a father, exhorts those Christians just emerged from Judaism and paganism, to nourish themselves as new-born babes with the milk of the divine word, to cling closely to Jesus Christ, the chief cornerstone, to refrain themselves from carnal desires, and by a holy life to gain over the pagans. Then he reminds them of their duty to be subject to human authority, tells servants to obey their masters, not only the good but the froward, and if necessary to glory in suffering unjustly. Here St. Peter, not unlike St. Paul, having gone thus far in his exhortation, puts before his disciples the great, the eternal, and incomparable model of all virtues, Jesus Christ; he says: "*Jesus Christ suffered for us, leaving us an example, that you should follow His steps.*" My friends, is it possible to live on earth and to be virtuous without suffering in body and mind, without suffering from the world, from our ene-

mies, and from ourselves? No. To live here below and to be virtuous means a struggle, and, as a consequence, it means to suffer, and any one who thinks otherwise deceives himself with his eyes open. Now, God for our comfort and instruction has deigned to have His Son, Jesus Christ, go before us in this thorny way. His Son suffered more than all men together, and He suffered not for Himself, but for us, that for us He might satisfy the divine justice. The first purpose of the passion and death of Jesus Christ was to pay the price due for our ransom. We were the guilty ones and as such we should have borne the penalty of our guilt; justice demanded this; but instead Jesus in His love put Himself in our place, and the punishment we should have endured was visited upon Him, as Isaias says: "*The chastisement of our peace was upon Him,*" and His suffering made us free.

The passion and death of Jesus Christ have another purpose, nearly akin to the first; namely, to give us an example of how to walk in the way of the cross. It is, indeed, a beautiful and a holy thing to exhort and encourage others to walk generously in the way of the cross, but it costs little; to do so oneself, to lead the way, is more difficult, but it is also more efficacious, and this is what Jesus Christ did. His bodily sufferings began at the crib and ended at the tomb. He suffered cold and heat, hunger and toil; He suffered in the workshop, on the journeys made during His public life; He suffered poverty and all that poverty entails; He was beaten and scourged, and finally He was put to death on the cross. But His bodily sufferings

were trifling as compared with His mental sorrows. Jesus Christ was God and His soul was constantly illuminated by the effulgence of the divinity. He saw everything with perfect clearness and certainty. No human eye has ever seen or ever will see things human and divine as Jesus saw them. He saw the ignorance of men, their crimes, the malice of His enemies, and all the iniquities that deluge the earth; He saw the past, the present, and the future; He saw the ruin of so many souls, the creation of His own hands, for which He had offered Himself up as a victim; He saw the glory of His Father outraged and His own majesty and dignity disavowed and spurned. What a sorrow was this, what a torture, what a rending of His heart! The grief and torment were all the more cruel and atrocious because no one understood Him and there were few to soften His grief. He was forced to suffer in silence. Jesus was truly a man of sorrows, of continuous, heartfelt, and ineffable sorrows of soul and body; and as such He drew upon Himself the eyes of all the race of Adam, incessantly suffering in this land of exile, and looking upon Him they were comforted and learned how to suffer and endure. Ah, my friends, if when sorrows come upon us and overwhelm us we had not before our eyes Jesus, the Man of sorrows and King of martyrs, what would become of us? To gaze upon Him, holy and innocent, yet saturated with opprobrium and in agony on the cross, encourages and strengthens us to follow Him along the way of suffering which He has purpled with His blood!

It is of faith that "*Jesus did no sin, neither was*

guile found in His mouth." St. Peter with these words enforces the truth. We all suffer more or less, but none of us will ever suffer as did Jesus Christ, and this is a further and a most efficacious reason why we should imitate Him. Nor is this all. We suffer and at times our sufferings are very great. But who are we? Poor creatures, and Jesus is the Son of God. What a contrast! Again, we suffer and suffer excessively. But who are we? We are only wretched creatures and sinners, and if we put our sufferings in one pan of the scales and our sins on the other, the latter will far outweigh the former; and if God should make us suffer in the measure of our sins we should not be able to endure it. Moreover, Jesus, who suffered those frightful, those accumulated pains which we have endeavored to describe, was holy and innocent and without spot; the shadow of sin never touched Him, nor could it, for He was the God-Man and sinless. What an encouragement for us in our sufferings, for us who are so guilty and merit such chastisement to have before us a model like Him!

Nor does the Prince of the apostles stop here. After having encouraged us sinners to suffer, by setting before us the example of the innocent Jesus, he goes on to speak of the way in which Jesus suffered, and in this respect also he wishes that we should take Him for a pattern. "*Who when He was reviled, did not revile; when He suffered, He threatened not.*" In these words, I fancy, St. Peter wishes to describe what is characteristic of the whole life of Jesus, without citing any specific fact. Jesus was atrociously calum-

niated when the Jews publicly, and not once but often, called Him a friend of publicans and sinners, a wine-bibber and a Samaritan; when they said that He had a devil, that He incited the people to sedition, that He was an enemy of Cæsar, a malefactor, a seducer of the people, that He was a blasphemer, and worse than a thief and a homicide. And to all these vile slanders and shocking outrages Jesus either answered with dignity and meekness or He was silent. When He was abused He did not threaten, but as a lamb submitted to be led to slaughter. In this way did the innocent Jesus suffer, and so also should we. But what really happens? What do we see others do? What do we do ourselves? At the slightest affront, which possibly we have brought upon ourselves, we show resentment, complain bitterly, rouse the neighborhood, indulge in loud and boisterous talk, demand satisfaction, fume with anger, break out into opprobrious language, and it may be into blasphemies and imprecations. Truly we should make a study of our pattern, Jesus Christ, "who when He was reviled, did not revile; when He suffered He threatened not." What a beautiful sight and one worthy of admiration is that of a Christian who is calm and dignified while he is being slandered and insulted. Patience and charity do not forbid us to seek reparation and justice for wrongs received, and in certain cases it may be a duty to demand this, but it is always most unbecoming for a Christion to return injury for injury, or invective for invective.

St. Peter continuing to speak of our supreme

model, Jesus Christ, says: "*He delivered Himself to him that judged Him unjustly.*" Consider these words, my friends: "*Jesus delivered Himself to him that judged Him unjustly.*" We learn from them that Jesus Christ suffered and died, not by compulsion, but *freely* of His own will; freely did He give Himself into the hands of His enemies; He shackled, if I may say so, His omnipotence, and permitted them to do with Him as they would. He Himself had said in express terms: "*I lay down my life, no man taketh it away from Me, but I lay it down of Myself; I lay it down that I may take it up again; I have power to lay it down, and I have power to take it up again.*"[1] He could not more clearly affirm that He was free to suffer or not to suffer, to die or not to die. And in truth if Jesus Christ had not been perfectly free to suffer and to die He would not have been a perfect man. His passion would have been without merit, and it would have been preposterous to set Him before us as a pattern to be copied.

Who is this into whose power Jesus gave Himself to be unjustly judged? As reference is made here to a single unjust judge who pronounced sentence upon Jesus Christ, it would seem that none other than Pilate can be meant. True, Annas and Caiphas, the high priests, passed judgment upon Him, and so also did Herod, and they judged Him unjustly, but, though more guilty than Pilate, St. Peter does not mention them, since their sentences could not be carried into execution if Jesus had not been sentenced by Pilate also. Hence the sentence that insured the death of Jesus Christ was

[1] John x. 15 et seq.

that of Pilate, and therefore St. Peter speaks of him in particular. Jesus committed Himself into the hands of Pilate, a pagan judge and a foreigner, because He recognized in him a power that came from on high,[1] although unjustly used.

My friends, let us learn from the words of St. Peter not only to respect authority, no matter who may exercise it, but also to suffer the wrongs that are sometimes done in its name. Whoever in this world suffered as unjustly as did Jesus Christ at the hands of Pilate? He was innocent, declared so, and yet He was scourged, crowned with thorns, and condemned to die on the cross. And withal, He gave Himself into his power, only saying that he who betrayed Him into his hands was guilty of a greater sin, being instigated by hatred.

To suffer injustice is not to approve of it; and while we respect authority we can condemn the abuse of its exercise. This is difficult to do, I know, because the injustice that is suffered in the name of authority is so intimately connected with it as seemingly to be inseparable from it, and still it is necessary, if we would not be culpable, not to confuse one with the other. You have had, if you have not now, a father and a mother, and their authority is next after that of God; this you have respected and you do still. If perchance they abused that authority, or if they do so still, what would have been or what would be now your duty? Could you have rightly refused to recognize it or could you now? By no means. In your heart you could not approve of their abuse of it, but you would respect the authority itself, because it is

[1]John xix. 11.

from God. So also, allowing for different conditions, must we respect any authority whatever, in spite of the fact that it is sometimes abused.

In the Old Law the high priest once a year performed the solemn rite of offering the scapegoat; putting his hands upon the goat's head and confessing his own sins and the sins of the people, and praying that they might rest upon the head of the goat, he turned it out into the desert.[1] Here St. Peter refers to that mysterious rite, which was a foreshadowing of Jesus Christ, who voluntarily took upon Himself the sins of all men, who bore them on the cross and in His body, or in the sufferings of His body, and expiated and cancelled them in the blood which He shed. He is the true Jacob, who covered Himself with the skin of the kid, or rather He is the true scapegoat, which, loaded with the sins of the world,[2] goes forth out of the world, is lifted up on high on the cross, dies as one rejected and under a curse, and, according to the phrase of St. Paul, reconciles heaven with earth. When Jesus died upon the cross and washed away sin in His blood, we were loosed from its yoke, and, as it were, dead to it, and began to live to justice, healed by His stripes.

To make the matter clearer: A man is condemned to death; another, who is innocent, offers to die in his stead; the one dies that the other may live; the guilty one, once justice is satisfied, ceases

[1] Lev. xvi. 21.

[2] It is hardly necessary to note that in the Scriptures the word *sin* is often used not in the sense of *guilt* or *moral disorder*, but to signify the effect of sin, or its punishment. Here it is said that Jesus Christ bore our sins in His body on the cross; that is, on the cross He bore and expiated the *punishment due* to sin.

to be guilty; he is rehabilitated and just; he is, as it were, dead to his crimes; he lives again to virtue, honesty, and justice. That guilty one represents each of us; Jesus Christ offers Himself as our ransom, He pays the price with His blood, and we are rehabilitated, justified, and healed by His stripes.

St. Peter, after setting Jesus Christ before his spiritual children as the great pattern of love and forgiveness, closes his exhortation to them with these beautiful words: "*You were as sheep going astray, but you are now converted to the Shepherd and Bishop of your souls.*" A few years back you were still Jews and Gentiles, you were going astray in the ways of error; you were like those poor lambs that stray away from the flock and lose themselves in dense forests and trackless deserts and are momentarily in danger of being devoured by wild beasts. God took pity on you; He called you back and drew you gently to Him by His grace; you obeyed and returned to Him, the Shepherd and Bishop of your souls.

Jesus Christ is the Shepherd of souls, since He leads them to the pastures of life and defends them against the wolves that lie in wait for them; He is the Bishop,[1] that is, He watches over them, directs, and guards them. He was the Shepherd and Bishop of the apostles, of the disciples, and of all believers as long as He lived on this earth, and He will ever be the Shepherd and Bishop in the person of those who continue His work through the ages.

[1]The word bishop (episcopus) literally means an *overseer* of others in any office; it is now only used to signify the bishop, or the highest grade of the hierarchy.

These words, lambs, shepherd, and bishop, remind us all that we have each our duties, I as your shepherd, and you as lambs of the fold of Christ. My duty is to teach you, to go before you by the example of an irreproachable life; your duty is to listen to me, and to follow me. Let us both discharge these duties faithfully, and we shall receive our reward from the Prince of shepherds, and the Bishop of bishops.

HOMILY XVIII

At that *time Jesus said to the Pharisees:* I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep, and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd: and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.—Gospel, *John* x. 11-16.

Any one in going through the Catacombs at Rome will see, by the flickering light of a torch, many figures roughly traced on the walls; here it is a dove coming out of Noah's Ark; there it is Moses striking the rock and making the waters gush forth; again, it is a woman bowed

with grief in the attitude of prayer; and again it is a table upon which is the mysterious fish; but among all these rude figures, so touching and full of meaning, drawn by martyrs and the children of martyrs, there is none so frequently seen as that of a barefoot shepherd, either carrying a sheep on his shoulders, or resting on his staff and lovingly watching a flock of sheep browsing on the grass, while those about him gaze intently into his countenance.

This shepherd is a figure of Jesus Christ, and there can be no doubt that the untaught and pious hands that drew those beloved images were impelled and guided by faith and accurately reproduced the sublime ideal which Jesus left of Himself in the parable of the lost sheep and in the beautiful discourse of the shepherd, Himself, just read for you, which is to be the subject of this homily. Jesus, the good Shepherd, describes Himself, His goodness, and His love in language beautiful, touching, and true to life; no words could be more eloquent and affecting. Let us hear again what He says.

In the verses immediately preceding those of to-day's Gospel, St. John narrates the discourse of Christ in which Our Lord calls Himself the gate of the sheepfold and says that thieves and hirelings can not enter by it. Then Jesus speaks of Himself as the Pastor, saying, "*I am the good Shepherd.*" Note here that according to the original Greek text, we should read: "I am *that* good Shepherd." To what did this refer? Doubtless to that passage of Ezechiel in which the prophet seven centuries before had foretold His

coming, saying: "*And I will set up one shepherd over them and he shall feed them.*"[1] "I am that Shepherd who was foretold. I am that good Shepherd." Why did He say *good?* Why did He not say: "I am that wise, strong, courageous, just Shepherd?" Certainly He could have so described Himself, but He did not, preferring to say simply that He was *good,* because it is a quality which, more than any other, befits a shepherd and is the source of all other virtues. *Goodness* is the superlative of *moral* beauty and the crown of all highest moral qualities. Bossuet says that God created the heart of man and put goodness into it as the gift that, better than all others, represents Himself. We prize knowledge, and strength, and prudence, and justice, and all the virtues, but we love goodness. Is it not true? No matter how wealthy a man may be or how powerful; he may bear the scepter of a king, he may be a prodigy of wisdom, he may be all that is great and admirable, but if he is heartless, if he has not the quality of goodness, we may esteem him, we may admire him, we may bow down before him, but we shall never feel ourselves impelled to love him; whereas, on the contrary, he may be destitute of all those gifts, but if he is a man of heart, all goodness, we shall love him. Goodness is always loved.

Jesus is the good Shepherd! What are the duties of a good shepherd? They are many, the principal of which are touched upon in this passage of the Gospel. A shepherd must know his sheep, he must go before them, and if necessary,

[1]xxxiv. 23.

defend them against wolves and thieves; he must feed them and care for them if they fall sick. Thus a parish priest, still more a bishop, and more than all the Pope, the Shepherd of shepherds, must, in as far as he can, know the souls committed to him; he must guide them into the pastures of life, nourish them with the word of God and the sacraments; he must go before them with the light of his example, defend them against those who dis seminate error and give scandal, heal them of the sickness of sin and care for them.

These, my friends, are our duties as shepherds of souls, each in his place and according to his office. We should ever have in our memory and in our thoughts those most wise words of St. Peter, the Shepherd of shepherds: "*Feed the flock which is among you, taking care of it, not by constraint, but willingly, according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy, but being made a pattern of the flock from the heart.*"[1] These are blessed and holy words, and happy are those shepherds who put them in practice, and happy the parishes that have such shepherds. And how can shepherds have all these gifts? By being charitable. If they love God and love souls for His sake, they will be true shepherds, fashioned upon Him who is the good Shepherd.[2]

But if shepherds must fulfil their duties, and you have heard what they are, so also must you do yours. If shepherds must know their sheep,

[1]Peter v. 2, 3.

[2]Amor in eo qui pascit oves in terra magnum debet spiritualem crescere ardorem, ut vincat etiam mortis naturalem timorem.—St. Augustine, Tract. cxxiii.

guide them into living pastures, go before them with the light of their example, defend them, care for them, and heal them when they are sick, you also as docile sheep must know your shepherd, allow yourselves to be guided by him, follow his example, keep near him, tell him your infirmities, and receive and use the remedies which he prescribes. If parents must nourish their children, instruct them, or see that they are instructed, defend, protect, and guide them, children, also, have duties toward their parents imposed upon them by God; they must respect them, obey them, love them, and do for them whatever filial love commands; all this is clear. Jesus in laying upon us shepherds the duty of instructing you, guiding you, and caring for you, lays also upon you the duty of allowing yourselves to be instructed, guided, and cared for. And while I ask my own conscience if I have fully discharged those great and formidable duties, do you also ask your conscience if you have at all times and faithfully discharged yours.

If a shepherd is a good shepherd what will he do? By what sign may he be infallibly recognized? Jesus Christ tells us and He illustrates His words by His own example. "*The good shepherd,*" He says, "*giveth his life for his sheep.*" Jesus Christ to save souls did not hesitate to suffer the shameful death of the cross, and He was God. What should we do to save the souls committed to our keeping? We should dread neither toil nor suffering, neither humiliations nor sacrifices, and if necessary we should face death itself, as those shepherds have always done who formed

themselves on the example of Jesus Christ, from St. Peter and St. Paul to St. Charles Borromeo and St. Francis de Sales.

In the year 1849 the roar of cannon resounded through the streets of Paris, filling every one with terror; her citizens were arrayed in battle against one another, the army on one side, representing law and order, and on the other, the revolutionists with the cry of liberty upon their lips; the blood of both ran in streams, the blood of brothers, and the sight of it still further inflamed their passions and redoubled their fury. An old man of venerable aspect, bent under the weight of years, his looks betraying unspeakable sorrow and his eyes filled with tears, appeared on the streets where the conflict was fiercest. Making his way through the dead and wounded he mounted a barricade and stretching forth his arms to the combatants, cried out, "My children, stop, peace, peace!" At these words, at this sight, the firing ceased, the shouts of rage and vengeance were hushed, and the eyes of those madmen were turned on that figure, which seemed an apparition from another world. They brushed the perspiration from their foreheads with their powder-stained hands and, stupefied, they asked: "Who is that man?" At that instant a shot was heard, the ball struck the venerable man, pierced his heart, and falling, he said: "May my blood be the last that will be shed"; and it was the last; the fratricidal struggle ceased. That man was Monseigneur Affrè, Archbishop of Paris, a shepherd who heroically gave his life for his flock. He was a shepherd formed in the school of the great Shepherd, Jesus Christ.

During the summer months, high up in the defiles of the Alps, near the eternal snows, the shepherd watches his flock. When night sets in and all is silence and the bright stars come out in the firmament, it not infrequently happens that the wolf comes stealthily seeking his prey. The faithful dog, scenting danger from afar, is roused, bristles up, and barks furiously. The shepherd waking, seizes his staff, calls his comrades, speaks encouragingly to the dog, which boldly rushes at the wolf, barking still more fiercely, while the sheep, warned of their danger, huddle together falling over one another in their fright. The shepherd, reckless of danger, rushes forth from the enclosure, faces the wolf and with voice and staff puts him to flight and saves his flock. This is what a good shepherd, priest, or bishop should do when a wolf in the guise of a man becomes a scandal to his flock, a corrupter of the Faith, and a peril to souls. He should fear neither abuse nor insult, neither calumnies, threats, nor dangers; he should raise his voice, give warning to the faithful, and lay bare the artifices and the snares of the enemies of faith and morals. Thus does a good shepherd act.

Jesus Christ, having thus described a good shepherd, goes on to describe the hireling. Who is a hireling? He is one who is not the owner of the flock, one who works for wages, and, having received them, has no further care of the sheep. How does he behave at the approach of the wolf? He takes fright; he does not wish to expose his life to danger; he shuts himself up in a safe place, or he flies and abandons the sheep which are de-

voured by the wolf. The hireling flies, says Christ, because he is a hireling, has no love for his flock, and thinks only of his pay.

In this hireling Jesus Christ gives us a living portrait of those shepherds of souls who from interest, or fear, or worldly prudence, betray their trust. St. Gregory the Great, that model of a supreme Shepherd, has left us in his writings a most striking description of the hireling. "A hireling," says this holy Pontiff, "is one who is not a shepherd of souls from love, who has ever an eye to material advantages, who loves ease and is greedy of money, who seeks honors and exacts homage, who thinks only of heaping together wealth for himself and for his relatives, who spurns the poor and the weak and fawns upon the rich and the powerful, who lives a life of indolence, who is silent when he should speak out and has not a spark of zeal, who allows scandals that he might prevent to go on unchecked, who does not stand up against injustice, who neglects to instruct the young, who takes no pains to gain sinners, in a word, who seeks himself and his own interests and not Jesus Christ and His.[1]

O great and merciful God, never permit me, called to be the shepherd of this flock, to become a hireling and allow these souls which Thou hast entrusted to me to perish. Wo to me if I do. Thou wilt reprove me and demand of me an account of the souls lost through my fault.

Let us turn again to the Gospel. *"I am the good Shepherd."* It would seem that these words exercised a sort of fascination over the heart of

[1]Hom. xiv. and many other places in his writings.—À Lapide.

Jesus, He so loves to repeat them. They disclose His heart and reveal His love of souls, the character of His mission and His power. He does not say: "I am the master, I am the lord, I am the king and ruler of souls," as He might have said, for such He truly was; on the contrary, He delights to repeat these touching and tender words: "I am the Shepherd," and, as if this were not enough, He adds: *"I am the good Shepherd."* And yet, it is sad to say so, there are shepherds who frequently use language such as the following, which is so alien from the spirit of Jesus Christ. "I am the master," they say. "In the Church I rule. I do as I see fit and I will suffer no interference." Good God! What a difference, what a contrast, between their language and that of Jesus Christ. And He is God, and they are sinners. This graceful image of the good Shepherd teaches us that while Jesus Christ has power over us, He exercises it lovingly and tenderly; it is an image that has in it no suggestion of harshness or ostentation, of haughtiness or compulsion; it suggests on the contrary the idea of simplicity and fellowship, of confidence, meekness, and reciprocal affection. These words, "I am the good Shepherd," which were so often upon the lips of Jesus, describe wonderfully well the nature and character of the priestly ministry, which is a true power, but the power of a father softened by love. What a pattern for a shepherd!

"I know My sheep and My sheep know Me," adds Jesus Christ. That is to say, "I know and love the souls that listen to Me; and, like a shepherd who never loses sight of his sheep, I pursue

them everywhere with My providence, I accompany them with My grace, and they keep united with Me by faith, hope, and charity; between them and Me there passes a mysterious current of affection, which makes us inseparable. I live in them and they live in Me: *I know Mine and Mine know Me.*" Strange language this. He seems a father who thinks only of his children and wishes their love in turn, who finds his comfort in them and they theirs in him.

"*The Father knows Me and I know the Father.*" St. Cyril of Alexandria says that these words should form part of the preceding sentence and that their meaning is this: "As the eternal Father knows and loves Me from all eternity as His true and real Son, and as I know and love Him as My true and real Father, so do I know and love My sheep, and they in turn know and love Me as their shepherd." Jesus makes a comparison between His eternal and essential relations with His divine Father and His temporal and accidental relations with souls, a comparison or contrast that is again and again repeated in another form in that wonderful prayer at the Last Supper, recorded by St. John in the seventeenth chapter of his Gospel. The bond of love that binds Jesus to His sheep is like that which binds Him to His Father. Can a bond of love higher, nobler, more sublime, or more holy than this be conceived?

There is only one and the same chain binding Jesus Christ to His Father and binding Him to us, a chain so strong that it carries Him on to the greatest of sacrifices, the sacrifice of His life for

us, and this supreme proof of love for us, which He was soon about to give, He reiterates here for the third time: "*I lay down My life for My sheep.*" His soul felt an irresistible longing, experienced a divine joy and a holy luxury in thinking that one day He would give His life for His sheep, whom He knew and loved so tenderly.

And here Jesus suddenly looks away into the future; the book of the future as of the present is open before Him and He reads its pages. What does He read there? What does He see in the ages that open before Him? He has now gathered about Him a small flock, the apostles and disciples and a few believers scattered here and there in the tribes of Israel; but looking into the distance, east and west, north and south, He sees countless legions of souls, who will enter into His sheepfold, and in the excess of His joy He cries out: "*Other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice.*"

Jesus here clearly distinguishes between the sheep He has about Him, the little flock which He had gathered, and the great flock which would be added to it; and, it is hardly necessary to say, this greater flock was a figure of the Gentiles, who were to enter the fold so joyously and in such numbers, the two peoples, Jews and Gentiles, forming but one under the shadow of the cross. "And the Gentiles," He said, "shall hear My voice; they shall hear it not from Me, but through the mouth of the apostles, but the truth will be ever the same." Observe here, again, that Jesus speaks of Himself, of His apostles, that is, of the Church, of His doctrine, and of the teaching of the Church,

as of one and the same thing, so that in hearing the voice of the Church we hear His voice: "*And they shall hear My voice.*"

These words contain a prophecy, and such a prophecy! When Jesus announced that the Gentiles would be converted and form one family with that section of Israel that had embraced His teachings and followed Him, there was not the slightest indication of this taking place; on the contrary, it seemed wholly improbable, and even impossible, that the Gentiles, who gloried in their wealth, in their advancement in letters, science, and art, in their power and their great extent of empire, should ever become followers of Christ, a poor Galilean, who was unknown, who had none of the splendor and prestige that power and science give, who preached humility and patience, the cross and mortification; and yet this is precisely what Christ clearly foretold they would do. "And they, the Gentiles," said He, "shall hear My voice," and, as we see with our own eyes, facts have verified the prediction, and we ourselves are a proof of it. We have now but one sheepfold and one shepherd, one Church and one supreme Head of the Church, the Vicar of Christ, and the successor to St. Peter. It is, indeed, true that outside of this sheepfold there still wander up and down the earth millions and millions of lost sheep, Hebrews and Mussulmans, Buddhists and Pagans, but it is also true that year by year and day by day many of these straying sheep enter into our sheepfold, that day by day our Church extends her boundaries and takes new children to her motherly breast; that her apostles, scattered to-

day throughout the world, keep up the splendid conquest commenced by Christ and widen the confines of His kingdom; and that the progress of the arts and sciences and the facilities for travel by land and by sea seem to promise in the not distant future the dawn of that happy day when the world will see the fulfilment of the prophecy of Christ: *"And there shall be one fold and one shepherd."*

May this wish of Christ and of all His devoted children, a wish which seems a need of the whole human race, impelled, as it is, unconsciously by some irresistible force to form but one family, be soon realized.

HOMILY XIX

Third Sunday after Easter

DEARLY BELOVED, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the Gentiles; that whereas they speak against you as evil-doers, they may by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake, whether it be to the king as excelling, or to governors as sent by Him for the punishment of evil-doers, and for the praise of the good; for so is the will of God, that by doing well, you may put to silence the ignorance of foolish men; as free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle but also to the froward.—EPISTLE, 1 *Peter* ii. 11-18.

WHILE it is a pleasure to explain to you the meaning of the sentences of St. Peter, which you have just heard, inasmuch as they contain important and practical truths for every class of men, it is at the same time an embarrassment, because to develop them one by one, as they should be developed, would require a separate discourse for each. Hence while trying to be brief, I must also be comprehensive, and give a commentary

upon all these nine verses, and if you kindly give me your attention I shall make the attempt to do both.

"*Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul.*" My friends, I can scarcely tell you how my heart is stirred in reading these affectionate words from the pen of St. Peter: "*Dearly beloved.*" Who is he who writes them? The first Vicar of Jesus Christ, the Prince of the apostles, the Head of the Church; an old man bowed under the weight of years, of sorrows, and of merits, already in sight of the gibbet, on which to the glory of the apostolate he is soon to add the palm of martyrdom. To whom is he writing? To some few Christians, poor, harassed, scattered here and there, and only lately come out from the darkness of paganism and the prejudices of Judaism. And this Peter, to whom Jesus Christ had given the keys, and with them the supreme authority which they symbolize, a man venerable by age and dignity and the sufferings he endured for the name of Christ, seems to forget himself in his effusive affection for his children, whom he takes to his bosom, calling them "*His dearly beloved,*" words in which one can almost feel the beat of his heart. If Peter used such language to the poor, plain people, to whom he was writing, language full of fatherly affection, how should we speak to them? In these days more than ever before we priests should model our hearts and words on the words and heart of the first apostle.

When St. Peter had fixed the attention and

gained the good will of his neophytes by calling them his dearest or most dearly beloved, he exhorts them to remember that they are but strangers and pilgrims on this earth. A pilgrim or a stranger traveling on toward his native country, never forgets that he is a stranger and a wayfarer; he pays no attention to the things he sees in passing, or at most gives them but a hasty glance; nor does he permit his heart to grow attached to such objects. He rids himself of whatever would encumber him on his journey, carrying with him only what is necessary; and having his thoughts fixed on his fatherland, he is reckless of discomforts and dangers, loses no time with those he meets as he goes along, nor does he barter words with them; he salutes them pleasantly and hastens on his way. So, too, are we strangers and pilgrims on this earth; heaven is our fatherland; only there shall we find peace and rest; let us not stop on our journey, nor attach our hearts to things we must so soon give up, nor load ourselves down with the useless weight of the goods of this world, nor waste our lives in profitless disputes; let us hasten on toward that land where God our Father will welcome us, where our brothers, the saints, await us, and where forever all will be serenest peace and purest joy.[1]

[1] Unusquisque hic et in domo sua hospes est, si non est hospes, non inde transeat; si transiturus est, velit, nolit, hospes est; nam dimittit illam filiis suis, hospes hospibus; cessit tibi locum pater tuus; cessurus es locum filiis tuis.—ST. AUGUSTINE, De Verbis Dom. Ser. xxxii.

Patriam nostram Paradisum computamus; magnus ille charorum numerus nos expectat, parentum, fratrum, filiorum copiosa turba desiderat, jam de sua incolumitate secura, et adhuc de nostra salute sollicita.—ST. CYPRIAN, De Mortal.

St. Peter says that being strangers and pilgrims here below we must "*refrain ourselves from carnal desires,*" from a licentious love of pleasure, from pride and ambition, from gluttony and avarice, from sloth and above all from impurity; these detain us on our journey and chain us as slaves to this earth. The soul, as it comes forth from God, is attracted by truth, luminous on high, and is responsive to grace, which carries it gently upward, and it rises joyously as an eagle in its flight, to heights beyond the sky. On the other hand carnal desires, the pleasures of sense, are as cords that fetter our feet and keep them bound to the earth. Let us snap these cords, loose our affections from the things of earth, and we shall rise toward heaven, to the bosom of God, and this unhappy conflict will cease between the spirit and the flesh, between the spirit, which yearns for its home above, and the flesh, which like a ball of lead tied to our feet, holds us fast to this miserable earth.

And here follows another practical instruction: "*Having your conversation good among the Gentiles.*" Christians should always live as becomes their profession as Christians, that is, their lives should be just and holy, because this is their duty and the will of God. This is the first and chiefest motive, but there are other good and worthy motives besides these; it is a good and worthy motive to be an honor to one's faith among men, and more particularly among its enemies. What can be more efficacious as a means to show forth the sanctity of religion, to cause it to be appreciated and revered, to win over to it the erring and even its enemies, than to illustrate in our own lives its

beneficent effects? It is all very well to prove its divine origin in eloquent discourses, but it is still better to make luminous the same truth by our virtues and good works. We all know that in the first ages of the Church the conversion of the Gentiles was due more to the holy and spotless lives of the Christians than to the splendid eloquence of the great apologists, and hence St. Peter bids them *"to have their conversation good among the Gentiles."*

My friends, thanks be to God we do not live among Gentiles, but among Christians; but what sort of Christians? Frequently they are Christians only in name; theoretically and in practice they are unbelievers, of depraved morals, and given over to every sort of disorder and scandal. You yourselves may have friends, acquaintances, relatives, persons whom you dearly love, who have lost the Faith, or who, if they still retain it, dishonor it by unworthy lives. Would you win them back to God? The surest way to do so is to practise your religion yourselves and to give them in word and work a model of what a real Christian should be. Spread about you in your homes, in your conduct, in the parish, the fragrance of a Christian life and little by little you will bring back the erring and sinning to the straight way. St. Peter teaches this and is himself an example of it. *"That whereas,"* he says, *"they speak against you as evil-doers, they may, by the good works, which they behold in you, glorify God in the day of visitation,"* that is, God will visit them, and draw them with His grace.[1]

[1]Convincunt magis opera virtutis quam miracula; haec namque

My friends, what is the grace of God? It is a visit He makes to our souls. He comes to them with the light of truth, which tells them what they are to believe and what they are to do, tells them that they must hate sin and love virtue; He comes to them with His grace, which rouses them from sleep, startles them, chides them, stimulates them, sustains them, and urges them forward on the path of virtue. Happy is he whom God often so visits, and still more happy he who gives Him a welcome and detains Him as a guest.

It should be borne in mind that in the first ages of the Church and in the days of the apostles themselves, Christians were considered by the pagans as evil-doers, enemies to the Empire, and rebels against constituted authority. This we learn from Tacitus, Pliny, and Minutius Felix, and here St. Peter bears the same testimony: "*They speak against you as evil-doers.*" There was no crime, no matter how enormous, which the pagans, led astray by malicious men, did not impute to the Christians, and of these the most common and most flagrant was that they spurned the laws and despised the emperor. It was natural, then, that the apostles should repel this vile calumny and publicly inculcate respect for and obedience to the civil authority in all things lawful.[1] Hence St. Paul in his Letter to the Romans

vel ficte fieri possunt, vel si vere, etiam ab improbis per gratiam gratis datam.—St. John Chrysostom in Orat. S. Babil.

[1]When St. Peter wrote his Letter to the faithful, the tremendous revolt of the Jews against the Romans, which ended in the ruin and dispersion of the former, had already broken out or was just on the point of breaking out. As appears from many passages of the Acts of the Apostles, *Christian* and *Jew* were often taken by the Pagans to mean the same thing. The Founder of

and St. Peter, still more explicitly and in almost identical words in this Epistle, remind Christians of this duty: "*Be ye subject therefore,*" he says, "*to every human creature, or institution, for God's sake, whether it be to the king, as excelling, or as sovereign, or to governors as sent by him, for the punishment of evil-doers, and for the praise of the good.*"

Time will not permit me to speak at length on the teaching of the Gospel and of the Church concerning the duties we have to the powers of this world, but I shall say what will be sufficient for our purpose.

God has created man in such wise that he can not be born into the world, can not protect himself, develop, and perfect his powers whether of body or soul, except in the society of his fellowmen; first in the society of the home and family, then in civil and political society. He is a son, a brother, a citizen, and just as fish can not live out of water, so neither can man live out of society. It is a necessity imposed by nature and therefore by God, who is the Author of nature. Now in order that men may live together, that the

Christianity was reared among the Jews, and was Himself a Jew; His apostles were Jews, the first Christians were Jews, and all the dogmatic and moral teaching of Judaism had passed over into Christianity. What, then, was more natural than for the Pagans to confound the Christians with the Jews? Hence the spirit of revolt among the Jews was thought to be shared equally by the Christians, and it was therefore doubly necessary for the apostles in so grave a matter to separate the cause of the Christians from that of the Jews. This is one of the reasons why St. Peter and St. Paul so strenuously insisted on the duty of the Christians to obey and respect the political and civil authority, although it was Pagan. It was all important at that supreme moment to clear the Christians from a most grave accusation and to protect them from a serious danger.

strong may not oppress the weak, that order and justice may be maintained, and each be protected in his rights, it is necessary that there should be some authority, some power, to maintain order, to preserve justice, to prevent some from overreaching others, and to procure the good of the individual and of the public at large; and hence we have the authority of the father in the family, and the supreme authority in tribunals and armies, in kingdoms, empires, and republics. Now since God wills that men shall live together in society and that justice shall reign, He also wills, and must will, that there shall be a public authority and a public power, these being the means necessary to preserve society and insure the reign of justice. If you, my friends, wish your sons to learn this or that science, or to make a voyage by sea, you must also wish them to have the teachers, the books, and the time necessary to learn the science, and the money which is indispensable for a voyage; this is clear, because to desire the end is also to desire the means to attain it. If God, then, wills that there shall be society, He also wills that there shall be authority to govern it; and if He wills that there shall be authority to govern it, He likewise wills that those who are governed shall obey; and therefore obedience to authority is the will of God and a duty of conscience, and whoso refuses to obey sins against God Himself. Now you will understand why St. Peter was right in saying to the early Christians: "Be ye subject to every human creature or law, for God's sake, or from love of God, that is, because God wills it.[1] Be ye sub-

[1]St. Paul in the thirteenth chapter of his Letter to the Romans

ject to the king as excelling, that is, as to the sovereign authority." True, at that time the sovereign power resided in the emperor, but St. Peter in calling him *king,* meant emperor; and it may be that he called him *king,* rather than emperor, because the word king was familiar to him, as to all Hebrews, and the word emperor was not, though the meaning is precisely the same. Must we obey the king, or emperor, or other supreme authority only when the order comes directly from him? No, we must obey him and also those sent to govern in his name, with a delegated authority, to punish evil-doers and to approve the good. The supreme power is like life, which resides in the head, as in its center, and goes out thence through the whole body. Power resides in the head, or supreme heads of the State, and thence flows out to all those who in various measure participate in it; and as to wound or strike the hand or finger is to wound or strike the body whence they derive life and the sense of feeling, so also to revolt against an inferior power is to revolt against the power from which it is an emanation. What is to be done then? Obey all authority, the lowest as well as the highest, because it is a conscientious duty, and from love of God, such being His will: *"For such is the will of God."* We must do it

(verse 1 et seq.) says: "Let every one be subject to *higher powers,* for there is no power but from God, and *those that are* are ordained of God; therefore he that resisteth power, resisteth the ordinance of God. . . . Wherefore be subject . . . not only for wrath (i.e., from fear), but also *for conscience' sake.*" Here is seen the perfect harmony betwen the teaching of St. Peter and that of St. Paul. The phraseology is almost identical. St. Peter says that we must be subject to human authority "*for God's sake,*" and St. Paul says, "*for conscience' sake.*"

because it is also a necessity, as things are, because it is our interest, because if we do not we shall be punished, and finally and above all, because it is the will of God.

And here note a very important observation; namely, that as our faith elevates and ennobles authority and makes it divine, so does it elevate, ennoble, make divine our submission and obedience. To obey a man like ourselves, and possibly inferior to us in ability and learning, in rank and virtue, is humiliating and a trial to our self-love, and such in matter of fact are many of those who rule; but when above and beyond him I see God, who wills it so and says to me, "In obeying this man you obey Me, the King of kings," I am conscious of my full dignity, and far from debasing myself in obeying, I honor myself; the man in authority is but a messenger, the bearer of the commands of God to me; he disappears from my sight and God alone stands out before me. Why, then, should I not feel myself honored in obeying?

St. Peter wished the Christians to obey the emperor as a matter of conscience. And who was that emperor? You know well; he was the wickedest of emperors and a monster of cruelty; the murderer of his preceptor and of his mother, who three years later crucified St. Peter himself and beheaded his brother apostle, St. Paul. He was Nero.

But he was a Pagan? It makes no matter. Peter in God's name commands obedience to be given to a Pagan. The sovereign power is like rays of light; they may fall on a diamond or on the mire, the light is ever the same light, and, in

shedding its rays upon filth, is itself not contaminated. Does a Pagan father cease to be a father because he is a Pagan? Or does the duty of respecting and obeying him cease in his children? A minister of the altar may be wicked, impious, and an unbeliever, but the effulgence of the character that seals in him the divine power is not obscured, and will never be extinguished; so also is it with the sovereign power; we must respect and obey it, whether he in whom it resides be impious, a heretic, or a Pagan, for it is not the man whom we respect and obey, but God, whom he represents.

But was the emperor a lawful ruler? Nero a lawful ruler! What a question! In those days they asked no such questions, and at any time they are difficult of solution even by the learned. They only said: "He is the emperor, the supreme power is lodged in his hands; our duty is to obey; the public good demands it, we ask no more; we obey."

And in how far were the Christians to obey? St. Peter did not put any limit; he would have them obey in all things until a higher authority should say: "Here my power begins, and here ends that of the emperor." In other words he would have them obey the authority of this world in everything not opposed to the law of God. All earthly power is subject to Him, and when this says that I must be a rebel to God and to His Church, my answer is: "I will not obey you, I will obey God, my King and yours." So did Peter reply to Nero. And this is the great law laid down by the Prince of the apostles, and constantly ob-

served in the Church, and which we, too, shall faithfully observe.

In thus submitting to all earthly authority you will not only do God's will and "*do well,*" says St. Peter, but you will "*put to silence the ignorance of foolish men.*" These words of St. Peter reveal to us the difficult and painful position of the Christians; not only were they suspected, but they were publicly denounced as enemies to the emperor, as contemners of the law, and ready for revolt. By respecting the emperor and all authority and by obeying the law, said St. Peter, you will shut the mouths of those men who, not knowing you, ignorantly call you rebels.

My friends, something of the same kind is taking place in Italy at this day. Certain newspapers and writers, certain speakers, publicly denounce us as enemies of our country, as hostile to her institutions, to her liberty, her greatness, and her independence; this atrocious imputation bears especially hard upon us churchmen. But following the example of the first Christians, and heedful of the admonition of St. Peter, we shall by our deeds, by sincerely respecting her authority, and obeying her laws, endeavor to prove that our love for our country is sincere and we shall, according to the measure of our strength and ability, try to promote her glory and prosperity, because this is a duty enjoined upon us by God.

St. Peter passes on and touches upon a truth useful then and necessary in these days, which I wish you would all seriously consider. Conduct yourselves, he says, "*as free, and not as making liberty a cloak for malice, but as the servants of*

God.'' You have been redeemed by Jesus Christ and through Him you have acquired the liberty of the sons of God. But what sort of liberty is this which Jesus Christ has given you? It is the power to conquer your passions, to know truth, to reject error, and to practise virtue; Jesus Christ has called you to the liberty of doing good, and He has not released you from your duties, nor has He loosed you from the obedience you owe to rulers. You say truly, we are free, but beware of using that liberty to serve in evil-doing, or to indulge the passions, or as a cloak for malice. In these days the beautiful and holy word *liberty* means only a *cloak for malice.* Men want liberty, but what sort? The liberty to harm others, to slander and oppress them; the liberty to sow discord, to throw off the yoke of paternal and sovereign authority, to become the slaves of pride and gluttony, of avarice, impurity, and sin. Is this true liberty, my friends? Would you call it liberty to be permitted to pluck out your eyes, to cut off an arm, to destroy the reason, to cast yourselves off a precipice? This is an abuse of liberty. That is true liberty which makes you rulers of yourselves, masters of your passions, which sets you free from vice and sin, which makes you like unto God, who can do no evil. Our liberty is a perfect liberty when we harm no one, when we fulfil all our duties, and first of all that of obeying God, *''as the servants of God.''*

Here follow four beautiful exhortations of St. Peter. *''Honor all men; love the brotherhood; fear God; honor the king.''* The Gospel has been and will ever be the most perfect code, not only

of morals, but also of what is called civilization and education. It enjoins upon us at all times and everywhere, by word and deed, sincerely to honor, not only those who by dignity, learning, or any other title are superior to us, but also our equals and our inferiors. "*Honor all men,*" anticipating one another by those acts which are tokens of esteem and honor, as St. Paul also teaches. And we shall honor all, if we love all as brothers. *Love the brotherhood.* When one loves another he honors him, and delights to see him honored by all, and the honor he gives him is in the measure of his love for him. Those proud and terrible men, the French revolutionists, who shook all Europe and overturned the ancient order of things, wrote these famous words upon their banners: "*Liberty, Equality, Fraternity,*" worthy words and holy when rightly understood and applied. Those Titans of the revolution in their pride fancied they were the first to proclaim a universal brotherhood, not knowing that eighteen centuries before St. Peter had written: "*Love the brotherhood.*"

"*Fear God.*" We fear God because of His infinite majesty and justice and because He allows no crime to go unpunished; we fear Him, not as a slave fears his master, but as a son fears his father; let our fear be that of giving Him offense, thus making love its motive.

"*Honor the king.*" He repeats here what he said above to show how near the subject is to his heart and that, as it is hardly necessary to say, reverence to the head of the State should manifest itself both in obedience and in prayer; for we

should pray for him, as St. Paul tells us in his Letter to Timothy.[1]

St. Peter, having spoken of God and of kings, goes on to speak of servants, and addressing them, he says: "*Servants, be subject to your masters with all fear, not only to the good and gentle but also to the froward.*" What sort of teaching is this, my friends? The condition of servants, or rather of slaves, as in fact they were, was horrible; they could be sold and bartered as merchandise, mistreated, flogged, and even put to death. The law did not concern itself with them; they were simply the property of their masters, who could do with them as they would. You can understand what must have been the condition of those unfortunate beings once they fell into the hands of their pagan masters, who were often heartless. The apostle does not say to them: "Fight for your liberty; see that you get your rights"; this would have been to have made their sad condition still more wretched. The Gospel teaches that patience and resignation, by which oppressors are themselves subdued and won over, are a remedy for the greatest evils. St. Peter tells those unfortunate slaves to obey their masters, to give them a reverent obedience, not alone when they are good and gentle, but also when they are exacting, wicked, and capricious, this being the best way to lessen their own evils and to make their masters kind and tractable.

Let those who are dependent, if such there be listening to me, and who find their masters or mistresses hard to get on with, harsh, unreasonable

[1] 1 Tim. ii. 2.

and exacting, wayward and unjust, remember the words of St. Peter and make them a rule of conduct.

There is no problem that comes into the mind of man so difficult of solution or so heartrending as the sight of virtue vilified, harassed, and persecuted, and vice honored, happy, and triumphant. If faith did not give the assurance of justice being done after death and that without the shadow of a doubt, there would be nothing left but to despair, to curse virtue, and to say with the haughty old Roman: "O virtue, thou art but a dream." But faith from on high brings us light in our perplexity, assuring us that God will one day render to each according to his works, and reason is satisfied, the heart is relieved, and the problem is solved. This is what St. Peter teaches in his last verse: *"For this is thankworthy, if for conscience' sake toward God a man endure sorrows, suffering wrongfully."*

Yes, my friends, it is a favor of heaven and our glory if we suffer trials, sorrows, and persecution unjustly for love of God, because these are seeds that will bear fruit in heaven to our never-ending joy.

HOMILY XX

AT THAT *time Jesus said to His disciples:* A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me: and again a little while, and you shall see Me,

and, because I go to the Father? They said therefore: What is this that He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him, and He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me: and again a little while, and you shall see Me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.—Gospel, *John* xvi. 16-22.

These words, which are a part of Our Lord's sublime discourse to His disciples after the Last Supper, were spoken by Him a few hours before He entered upon His passion.

When we reflect that Jesus saw clearly and with certainty the unspeakable sorrows that were to come upon Him and the cruel and shameful death He was to suffer the following day; when we think of the trepidation and anguish of His heart on that fatal night and read that wonderful discourse, in which He lays bare His mind to His beloved disciples, comforting, consoling, and teaching them, all the while forgetful of Himself; when we consider how calm His language is, how peaceful, serene, and tenderly affectionate, and

how sublime and simple the things He says, we are forced to cry out: "Jesus is not a man, for no man in such terrible distress could speak as He spoke; Jesus is God." Let us, then, with living faith and profound veneration make His words our own and lovingly meditate upon them.

This discourse of Jesus, recorded only by St. John, and known as that of the Last Supper, was commenced immediately after Judas left the room. It begins at the thirty-first verse of the thirteenth chapter and continues on until the close of the fourteenth chapter, when Jesus said: "*Arise, let us go hence.*" When He and the apostles had gone forth from the cenacle and set out on the way to Gethsemani, Jesus continued the discourse, as it is given in the fifteenth, sixteenth, and seventeenth chapters of St. John, and it was certainly spoken as they were going along. The words, then, that we are about to explain were uttered while Jesus was on His way to Gethsemani.

"*A little while,*" said Jesus to His disciples, "*and you shall not see Me, and again a little while and you shall see Me, because I go to the Father.*"

I shall not stop to explain these words because you will shortly hear them explained by Jesus Christ Himself. The thoughts of Jesus were naturally almost necessarily fixed on two leading points: His departure, which was so near at hand, and the terrible trials which His beloved apostles must face. Throughout the discourse He makes frequent reference to His impending departure, but He seems anxious to make it less terrible, so as not unnecessarily to dismay the timid disciples; He speaks of it obscurely and without going into

detail, differently from what He would have done some months before; using language like this: "*A little while and you shall not see Me, and again a little while and you shall see Me.*" These words pointed to His death and resurrection, and when the apostles heard them, as so frequently happened, they could not grasp their meaning, which was clear enough, or would have been had they interpreted them by other statements they had so frequently heard from Him. What did some of them do and say? They did what pupils ordinarily do in the case of a teacher, whom they respect, when in teaching he says something they do not understand. They look at one another and each in a whisper asks his neighbor: "What is he saying? What does he mean?" They are too timid or too respectful to put the question directly, still they can not conceal their desire to have an explanation that will satisfy them, and they hope the teacher will give it.

Something similar happened here in the case of the Divine Teacher. Some of His disciples, the Gospel does not say who, walking at His side or behind Him, were whispering among themselves as they went along and reverently asking: "What is this the Master is saying: A little while and you shall not see Me, and a little while and you shall see Me, because I go to the Father? What means this: *A little while?* We don't know what He means." How open and candid is this narrative of St. John! It shows how frank and respectful the apostles were in the presence of the Master, what filial confidence they reposed in Him, and how kind, dignified, and fatherly He was with them.

My friends, when distressing doubts concerning faith arise in your minds, and you can not solve them, can you not imitate the apostles and ask light and counsel of some one who is able to clear them up? This is the way children act with their parents, and pupils with their teacher. It is also what the apostles did, but timidly, in the case of Our Lord, and He gave them the explanation asked.

Certainly it was not necessary that the apostles should tell Jesus in order that He might know what was passing in their minds. As I have often said, He was a man, and in speaking and acting He accommodated Himself to the ways of men. Hence, hearing the words of the apostles and acting as if He had learned from them that they desired an explanation, without showing any surprise or impatience, gently and lovingly sympathizing with them in their ignorance, He turned to them and said: "*You inquire among yourselves because I said: A little while and you shall not see Me, and again a little while and you shall see Me.*" The matter is very easily understood and Jesus at once set Himself to explain it: "*Amen, Amen, I say to you that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy.*" Evidently these two clauses give the explanation of the two clauses in the question put by the apostles. "*You shall lament and weep,*" is the answer to the words, "*A little while and you shall not see Me.*" And why shall they lament and weep? "A few hours hence," Our Lord seems to say, "after suffering nameless horrors, I

shall die on the cross and be laid away in the grave; I shall be taken from among you and your love will be the measure of your grief; you will lament and weep, you will be desolate and without comfort, as are loving children when their father is unexpectedly taken from them. *And again a little while and you shall see Me;"* the answer to these words are the following: "*But your sorrow shall be turned into joy.* After a few hours I shall rise again, full of immortal life; I shall show Myself to you in My glory, and your sorrow will cease and be changed into inexpressible joy." In other words, Jesus wished to say: "I shall shortly die and you will be plunged into deepest grief; after a short time I shall rise again, and I shall see you again, and great will be your joy."[1]

Two things seem worthy of special remark in these words of Jesus. First, Jesus Christ does not once utter the word *death* or its correlative, *resurrection,* which would certainly make His meaning clearer. And why? Because the word *death,* although softened by the term *resurrection,* would have been a cruel stab to the heart of the apostles, already borne down with grief, and hence He does not allow it to escape His lips; instead He employs a species of circumlocution, thus

[1]Many Fathers and interpreters understand the words, "A little while and you shall not see Me," to refer, not to the resurrection, to the apparitions, and to the ascension of Jesus Christ, but to the second coming, to eternal bliss and glory. Without denying that they can bear this sense, it seems to me that to exclude the resurrection and the apparitions during the forty days immediately preceding the ascension, would be to do violence to the text. These were certainly meant by Christ; the second coming and the eternal glory follow from these as a consequence.

tempering the sorrow He must inflict. Jesus acted toward the apostles as we do toward loved friends to whom we must break some dreadful misfortune; we do not speak plainly and openly to them, feeling that to do so would be unfeeling and worse, but we say the same thing in other words, which we know will lessen the poignancy of their grief in hearing the bad news. How delicate Our Lord is in dealing with His apostles, how tender and gentle in His treatment of them! Let us imitate Him in our intercourse with our fellowmen, and above all with the poor and ignorant, who have more need of kindness.

Next, Jesus Christ neither in these words, nor in any part of the wonderful discourse of the Last Supper, speaks of the torments that were rending His own heart, of the agonies that awaited Him, of the chalice which He must drink; He hides the anxiety and the anguish that were harrowing His soul; He takes no thought of Himself, speaks not of Himself; He thinks only of His dear disciples and His every word is directed to comfort and strengthen them against the shock of their coming trial. What greatness of soul! What generosity of heart! What a difference between Him and us! When we are overtaken by some great sorrow, stricken by some disaster, we think only of ourselves, we speak only of our misfortunes, we complain if others do not share them with us and give us their sympathy. Jesus speaks neither of His sorrows nor of His impending passion and cruel death; He seems to have no thought except to comfort His beloved disciples; His tenderness toward them is Godlike.

Jesus Christ makes His meaning clear by an apt similitude. "*A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for the joy that a man is brought into the world.*" This similitude needs no explanation; it is easy to conceive how a mother's anguish is changed into joy when she sees and takes into her arms and tenderly caresses the fruit of her womb; she remembers no more her pains and anguish; she is carried away with transports of joy and gladness in gazing upon her new-born babe. "So will it soon be with you," says Jesus Christ to His apostles. "Your grief at seeing Me die will be bitter, but it will be brief, like that of a mother, who gives birth to a child. Seeing Me risen again you will rejoice and be glad, as is a mother who looks lovingly upon her new-born babe, and your joy no man shall take from you."

It would seem that Jesus wished to signify by these words, not the joy the apostles would experience on seeing Him risen again and in witnessing His many apparitions, but rather the never-ending joy of heaven, for He says: "*And your joy no man shall take from you.*" But the answer is obvious and clear when we reflect that the first joy can not be dissociated from the second, or rather that the first is the root of the second. When the apostles saw Jesus Christ risen again they knew that He was truly the Son of God, the expected Saviour of the world, and from that moment they firmly believed in Him and loved Him with all their soul; they could suffer and did

suffer all manner of torments and a most cruel death, but in the midst of their sufferings and excruciating agonies the certainty of the reward buoyed them up and gave them strength and fortitude, while the unfailing hope of again seeing Jesus, who had gone before them, filled them with an ecstasy of joy, so that St. Paul could say that he exceedingly abounded in joy in all his tribulations, and the apostles rejoiced that they were deemed worthy to suffer for Christ. The rejoicing of the apostles, which began with the resurrection of Christ, endured in a measure throughout their whole lives, and had its fulfilment in heaven, and hence Our Lord could truly say that no man should take it from them.

Here again, my friends, is enforced that great truth, which is found on every page of Sacred Writ, which is our comfort and support in the trials of this life, and which marvelously responds to the needs of the heart of man, namely, the doctrine that those who suffer in time will rejoice for eternity and that those who tread the thorny path of virtue on earth will receive a crown of glory in heaven.

There have been and there still are men of talent and unusual learning who hold that it is a natural duty to shun vice and practise virtue; and they also make bold to say that all ends with the present life and our goal is the grave. If you ask these men what reward they hold out to virtue, if after this wretched life there is not another, they will tell you that virtue is its own reward; that duties should be discharged for their own sake, without a thought of reward; and that virtue,

when practised with a view to a recompense, is an interested virtue destitute of all value and unworthy its name.[1]

If this is so, then we must take our Sacred Scriptures and tear them leaf by leaf, because they constantly hold out to the virtuous the promise of reward in a life to come; and not only must we reject the teaching of the Gospel, which tells us to rejoice and be glad because our reward will be very great in heaven, and that no man shall take this joy from us, but we must also reject the traditions of all peoples, whether within or without the Church, for they all without exception and in every age admitted and professed a belief in another life, where crime is punished and virtue adequately rewarded.

Can we go against nature and spurn its clearest dictates? Tell the farmer: "Sow your field, prune and cultivate your vineyard, but see that you take no thought of the harvest or the vintage." Tell the craftsman: "Work on in your shop, but without giving a thought to your wages." Tell the merchant: "Traverse seas, endanger your health, wear out your life, but never think of gain as a motive for doing so." It is absurd. And yet would these men have us toil day and night in the

[1]This was the teaching of the Stoics, who said that we should practise virtue because it is our duty to do so, and because the interior joys of virtue are a sufficient, an ample reward. In our own day the whole materialistic school, to preserve a semblance of virtue, repeats the same doctrine. They do not know the heart of man and they delude themselves. I do not deny that at times virtue is the source of most consoling interior joys; but is it always so? No. Do these joys last long? Only a few moments. Do they compensate for the sacrifices made? No. Are all capable of relishing such joys? Only very few. The sacrifices made for virtue require something more than these.

field of our soul, plucking up poisonous weeds, sowing the seeds of virtue, combating our evil passions, subduing our flesh, battling tirelessly against our enemies, treading the rough and thorny paths of virtue, without hope of reward? *Virtue must be disinterested!* Great God, can we forget ourselves? We are made to be happy; the need, the yearning to be happy will not be hushed; it follows us everywhere, it thrusts itself upon us, it never gives us an instant's truce, it is lodged down in the very depths of our heart, it is the very burden of our soul's desire, it must be gratified, it must be satisfied, and if we do not still its voice by giving it virtue's reward, how else can we do it?

I must love my fellow-man and loving him I must do my best to make him happy. But if I must love him and do what I can for his welfare, why may I not first love myself? Am I not also a man? Am I not nearer to myself than to my fellow-man? Why, then, may I not procure for myself all the good I can? Why should I not seek a reward of that virtue which costs me so many cruel sacrifices? Virtue means toil and sweat and suffering; and is it, then, its own reward? If so, its reward would be nearly always toil and sorrow; a fine reward to be sure, a splendid recompense would be that of virtue, if it were its own reward. God knows the heart of man well, and He knows that to make him shun vice there must be a dread of chastisement and that to make him practise virtue there must be the encouragement of a reward, and hence has He set before him the endless prison on the one side and heaven on the

other, the possession of Himself and perpetual felicity. Take away the dread of punishment and the hope of bliss, both never-ending, and who would flee from sin or pursue the rugged path of virtue? No one, I fancy, because no one would wish to suffer without hope of reward, or to be miserable his whole life long to no purpose.

My friends, let us keep before us that joy which no one can take from us and we shall cheerfully bear the cross, which is inseparable from the exercise of virtue.

Fourth Sunday after Easter

HOMILY XXI

DEARLY BELOVED: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures. You know my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.—EPISTLE, *James* i. 17-21.

THESE few verses read in the Mass of this day are found in the Epistle of St. James. If I mistake not, this is the first time I have had occasion to make a portion of this Letter the subject of a homily.

As we learn from its very first words, it was written by St. James the apostle. There were two apostles of this name, the first, called the Greater, was a brother of John and the son of Zebedee and one of the three beloved by Christ. He was put to death by Herod Agrippa in the year 42 of our era, ten years after the ascension of Our Lord. The other, called the Lesser, probably because he was younger, was the son of Alpheus or Cleophas and of Mary, the sister or cousin of the Blessed

Virgin, and hence called the brother or cousin of Christ. He lived his whole life in Jerusalem, was its first bishop, was venerated for his holiness even by the Jews, and received the glory of a martyr's crown in the year 62 of our era, being put to death at the instigation of Ananus or Annas eight years before the destruction of Jerusalem. He is the writer of this Letter, which was addressed shortly before his death to all converted Jews scattered throughout the various provinces. Its scope is practical and moral, it is thoroughly imbued with the spirit of the Gospels, and sets forth perfectly the antagonism that exists between God and the world, between the love of the one and the love of the other. Some writers of name are also of the opinion that St. James wrote this Letter with a view of correcting an abuse which many had made of St. Paul's Letter to the Romans. Wrongly interpreting this Letter, they maintained that faith alone without works was sufficient for salvation; whereas St. Paul taught only that no one, whether Jew or Gentile, could merit the gift of faith by works. St. James lays down the doctrine that faith without works is dead and that these are necessary to salvation. Having made these obvious and not useless remarks by way of introduction, I shall now go on to comment on the five verses just read for you.

"*Every best gift, and every perfect gift, is from above, coming down from the Father of lights.*" In the verse immediately preceding these words, St. James speaks of concupiscence, and of sin as its offspring, begetting the death of the soul. Such is the world and the works of the world, and in

contrast with these the apostle puts the gifts and the works of God, which give life. He says that every gift and perfect grace comes, not from below, or from the world, but from on high, from God the Father, the fountain of all light and truth. The gifts and goods that come from God are twofold: goods of the natural order, such as life, reason, liberty, and all that preserves life and develops the powers or faculties; and goods of the supernatural order, such as grace, and faith, and the like. Of what gifts is St. James here writing? Of all, as I believe, because all come from God; but he certainly intends to speak particularly of the supernatural, as being the more excellent, and to these he confines himself in the verse that follows. My friends, as rays of light emanate from the sun and with them the heat that vivifies all things on the face of the earth, so do all blessings and graces come forth lavishly from God, and are incessantly poured out on our souls, enriching, beautifying, and sanctifying them.

All goods come from God! But in thus giving continuously to all, does He change? Does He part with aught of His being? Does a shadow of change pass over Him? No, never. He is ever giving out, yet loses nothing; is ever in action, yet does not change; He gives motion to all things, and is Himself unmoved. He is like truth, which is ever the same; it is apprehended by millions of intellects in as many ways, and is applied in every form, and yet is ever the same in every place and in all time, past, present, and to come. In heaven and on earth bodies and spirits, wills and intellects, grow and diminish, are luminous and

clouded, always changing; God alone is changeless. "*With Him,*" says St. James, "*there is no change, nor shadow of alteration.*" To us it is difficult to understand how God is ever in action, directing all things, and yet never changes. Let me put before you a natural fact, concerning which there is no question and which will help you to understand the unchangeableness and the ceaseless activity of God.

You know that the earth and all the planets of our system move around the sun. What gives them this incessant motion? The sun, by a force which is called attraction. The sun is motionless in the center of them; it moves them all continuously, illuminates them all, and warms them all, and they are always in motion, always illuminated and warmed in varying degrees, according to their position. So also God, Himself changeless, changes all things. You say you can not understand the mystery. Explain to me how the changeless sun from its center changes the planets, and I will explain to you how God, by nature changeless, changes all things.

St. James, after saying generally that God is the fountain of every best and perfect gift, goes on to specify the chiefest of these, which includes many others. "*For God of His own will,*" he says, "*hath begotten us by the word of truth.*" God the Father of His own substance and from all eternity begot His Son, equal in all things to Himself. The Son, one as the Father is one, is the perfect and substantial image of Him who begot Him, the object of His eternal delight, the mirror in which He contemplates Himself and finds

His joy and beatitude. But it pleased God to beget other sons outside of Himself who should be images of His own Son, who should in some way grow up and reflect His infinite perfections, and among these, next after the angels, are men. And how does He make us poor creatures His sons? Does He beget us of His substance, as He did His eternal Son? It would be impossible, and to say so would be impious; we are created out of nothing and one so created can not be equal to God. How, then, are we His sons? God makes us His sons, not by natural generation, but by adoption. What is meant by adoption? Is it like what takes place among men? No. In adoption among men nothing of the father who adopts passes into the son who is adopted; while, on the contrary, divine adoption puts into us a certain divine power, or quality, or element. Let me explain.

A painter paints a portrait on canvas, a sculptor shapes a statue in marble; what do they do? The painter puts an image on canvas, the sculptor cuts one in the marble. Whence do they draw the images? Certainly out of their own minds, out of their own souls. Those images, while still being in the mind and soul of painter and sculptor, are impressed upon the portrait and delineated in the statue and form each, with the image of the mind, one sole object; each is the external expression of the internal image of the artist, and in a sense the portrait and the statue are daughters of the respective artists and are said to be a birth of their genius.

Here is a better illustration still. A teacher has a number of pupils gathered about him, who are

listening to him, and whom he is instructing, carrying them forward step by step. Is it not true that the teacher, in instructing these children, transfers from his own into their young minds, by means of words suited to their capacity, the truths or subjects he is teaching, and that in doing so he loses none of the information he imparts? Is it not true, also, that the teacher is thus drawing in the minds of his pupils a portrait of his own, infusing into them what is most intimately and properly his own, namely, his ideas and his thoughts? Is it not true again that the teacher will reproduce himself in these pupils and that they will be images more or less faithful of him, and his joy and glory? Once more, is it not true that these pupils may in a sense be said to be the children of the teacher, since their minds are formed after the pattern of his? So true is this that the names teacher and pupil, and father and son, are interchangeable, for if not the same, they are very similar.

Now you can get some idea of what is meant by our adoption as sons of God, referred to by St. James. God adopts us as sons, but not as a father might adopt a son, without communicating to him aught of his own; God does with us, only far better, as does the painter or sculptor with the work of his hands, or the teacher with his pupils; He communicates to us by word the eternal truths that emanate from Him and He stamps them upon our souls, so that they abide there and become the form of our souls.

Nor is this all. God pours His grace into our souls, especially through the sacraments; they are

bathed in it, as in water; it penetrates them as heat penetrates bodies, and marvelously transforms them. As under the hand of the artist the portrait or statue little by little assumes the form lovingly thought out by him, and as under the teaching and drilling of the master the pupils take on his own intellectual and moral features, so under the action of the light of Gospel truth announced by the Church, and of interior grace which God distributes through so many channels, the soul receives the lineaments and grows into the likeness of Jesus Christ Himself, resembles Him, and is called a son of God: "*That we should be called and should be the sons of God.*"

This adoption, or generation, or new birth, which God works in us, is a masterpiece of His wisdom, and His greatest glory external to Himself, and St. James tells us here that it was voluntary: "*Of His own will hath He begotten us by the word of truth,*" to distinguish it from the natural, necessary, and eternal generation whereby God the Father begot His only Son. Our adoption into the sonship of God is a gift of His bounty, wholly His gift, since our nature could have no sort of claim to such a gift, nor could we possibly merit it. It, then, becomes us, it is our duty to recognize this benefit as an exalted favor, to thank God for it, and to show our gratitude by faithfully living up to the exactions of our high estate.

God has called us through the preaching of the Gospel to the dignity of His sons, and, as St. James says, has thus signally honored us by making us the first-fruits of His work, or of His

Church: "*That we might be some beginning of His creatures.*" All things in heaven and on earth are the work of God's hands, because He is the creator of all; but those creatures are said to be in a special sense His in which His image and likeness are more radiantly beautiful and perfect. Such in heaven are the angels, and on earth men, who through Baptism have become part of the sheepfold, or of the family of Jesus Christ, namely, of the Church. The Church is the Spouse of Jesus Christ; it is she who begets children to Him, and she is His most perfect work. The Christians to whom St. James was writing were the first to come into the Church; they were His first sons, and therefore they are rightly called the beginning of His creatures or His first conquest.

"*You know, my dearest brethren,*" St. James begins again. The apostle by these words asks the attention of his readers, intimating to them that what he is about to say is very important, as in fact it is, it being a practical truth. In the fifth verse of this chapter St. James exhorts the Christians to obtain true wisdom by praying for it and by patiently bearing up under temptation, and here, if I mistake not, he goes on to give three very valuable admonitions as to how to acquire wisdom: "*Let every man be quick to hear, but slow to speak and slow to anger.*"

The surest and most speedy way to acquire any science, and pre-eminently the science of divine things, is to listen to those who are capable of teaching it. To read books treating of a science and to think the matter out for oneself, are un-

doubtedly means useful to acquire a knowledge of it, but all have not the time, nor the talent, nor the strong will to study books and think out the subject for themselves and in this way gain a sure and speedy knowledge of truth, while all can listen to a teacher, and learn with ease and, if the teacher is competent, without danger of going wrong. Jesus Christ, wishing to teach all men the truths of faith, did not say to His apostles and disciples: "Go, write, dictate books"; but He said: *"Preach, teach."* And St. Paul tells us that faith comes by hearing, that is, by the spoken word. The word of God, the spoken word, is pre-eminently the best way to beget and nourish faith in our souls. Let all of you, then, be quick to hear those whose office it is to teach you. The Church is the school of divine truth and it is open to all; we, whose duty it is to announce truth to you, will do our best to discharge this duty; and you should be ever ready to hear us.

But if we should be quick to hear, the apostle warns us to be slow to speak. Why this difference between speaking and hearing? Because in hearing, we receive truth, while in speaking, we give it out to others; and before communicating to others what we have ourselves acquired, we should think it over attentively; and, knowing our deficiencies, we should prefer to be disciples rather than masters, as St. Augustine warns us: *"I should prefer to learn rather than to teach."*[1] It is nowhere said of the Blessed Virgin that she taught except by example; on the contrary, it is said of her that she listened to the words of Jesus

[1]Ego plus amo discere quam docere. Quæst. ad Ducitium.

and dwelt upon them in her heart: "*And His Mother kept all these words in her heart.*"[1] Again, Jesus, who came to teach us, was silent until His thirtieth year and spoke as a teacher for only three years. Even nature herself, says St. Basil, warns us that we should be more ready to hear than to speak, because while she has given us two ears, she has given us only one tongue;[2] and in much speaking there is always sin, and it is moreover a sign of a light and foolish mind[3] and injurious to oneself.

"*Let every man be slow to anger.*" Possibly this clause should be connected with the preceding one, the meaning being this: If you will be slow to anger, be slow to speak; and this is true, because, as St. James says later on, the tongue is as a spark that kindles a flame; it is a baleful fountain of every evil, full of deadly poison.

The clause may also be taken by itself, and in this case it would mean that anger may be at times laudable, provided only, as the Apostle says, it is not hasty, and hence we are bidden to be angry and sin not; that is, be indignant against wrong, but not so as to commit sin, always keeping full control over ourselves.

St. Thomas explains this passage very well. He says we must distinguish between anger and anger. There is an anger which anticipates rea-

[1]Luke ii. 51.

[2]Duas aures, unam linguam nobis effinxit, quasi et duplum disciplinae causa audire debeamus et ad ea quæ interrogamur, sed quia altera proportione contractum.—De Virginitate.

[3]Multum loqui stultitia est.—ST. BERNARD, De Interiori Domo, c. 50.

son, which acts hastily and without reflection, an anger that is kindled by passion, and this is blameworthy; for to act without being guided by reason is to act, not as men, but as beasts. There is also an anger which is premeditated, which aids the reason to act by strengthening it, and this is a righteous anger. The indignation we feel at the sight of wrongdoing is a noble and a holy indignation, as was that of the prophets, of the saints, and of Christ Himself, of whom it is said in the Gospel that one day, seeing the perfidy of the Pharisees, "*He looked round about on them with anger.*"[1] Let us, my friends, never lose control of our reason and allow ourselves to become even for an instant the slaves of the vulgar passion of anger. See that it is always the servant of the reason and not its master; see that it obeys the reason as the horse does the rider. The Holy Spirit says that a man who curbs his anger is greater than a conqueror, because he overcomes himself.

"*Wherefore casting away all uncleanness, and abundance of malice, with meekness receive the ingrafted word, which is able to save your souls.*" This is the last sentence of the Epistle. After exhorting the faithful to be on their guard against anger, St. James urges them generally to rid themselves of all passion whatever, of gluttony, impurity, avarice, and envy, all of which are included in the words, *all uncleanness and all abundance of malice.* And once the heart is chaste and the soul cleansed of this filth, what are we to do? As when a vase is washed clean of all sediment it

[1]St. Thomas, p. iii., q. 15, a. 9.

may be filled with any liquid, no matter how precious, so should we do with the vessel of our heart. Cleansed of all the filth of passion and sin which soiled it, we should receive into it lovingly and with a docile spirit truth and grace, and preserve them in it, for they alone can save our souls. Let the mind be free from error and filled with truth; let the heart be cleansed of every disorderly affection and then put into it, as into a vase of gold, the wine of God's purest love.

HOMILY XXII

At that *time Jesus said to His disciples:* I go to Him that sent Me; and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment: of sin, because they believed not in Me. And of justice, because I go to the Father; and you shall see Me no longer. And of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you can not bear them now. But when He, the Spirit of truth, is come, He will teach you all truth; for He shall not speak of Himself; but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me; because He shall receive of Mine, and shall show it to you. —Gospel, *John* xvi. 5-14.

THIS passage of the Gospel, like that of last Sunday, is taken from the wonderful discourse of Our Lord at the Last Supper, and from that portion of it which He delivered while on His way from the cenacle to Gethsemani. The subject of it is the necessity of Jesus going away and of the coming of the Holy Ghost, and the office of the Holy Ghost after His coming is touched upon. This will lead us to understand the purpose of the Church in putting before us at this season these words of Jesus Christ to His apostles; they will inspire us to celebrate holily the feast of Pentecost, now so near at hand.

Jesus Christ first admonishes the apostles that His cruel death will be a terrible trial to them, and He foretells that they will have to endure the most ferocious persecutions, and this He did to prepare them, so that, when persecutions did come, they would remember His words and be comforted. Continuing He says: *"I go to Him that sent He."* These words, which Jesus so frequently repeats, refer generally to His death, His resurrection, and His ascension into heaven, especially to the last, as the final act of His mission on earth and as the event which would separate Him from the apostles, whom He wished to comfort. When He had uttered these words, though the Gospel does not say so, we can naturally suppose that He paused and interrupted His discourse, waiting for the apostles to ask some explanation and to make the obvious inquiry as to where He was going.[1] But they were heartbroken

[1] In the thirteenth chapter of this Gospel St. Peter puts this very question to Our Lord: "Lord, whither goest Thou?" And Our

and dismayed and did not utter a word. Then Jesus added: "*None of you ask Me, whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart.*" Because He had foretold, that is, that they should suffer great trials, and because He said that He was going away. How kind this language is, how sympathetic and divinely calm, and all the more so, when we reflect that it was spoken by Him who knew with absolute certainty that He was just entering upon His passion, that Calvary was only a few steps off, and that within the next twenty hours He would be fastened to the cross.

Jesus seeing that His apostles were silent, disconsolate, and grieving, sought to console them with these words, which He uttered with absolute confidence and as one having sovereign authority: "*But I tell you the truth.*" Which was as much as to say: "Listen to My words, and you will not be so distressed at the thought of My going away. *It is expedient for you that I go.* You should not crave what pleases and delights, but rather what is beneficial to you; and I tell you that it is for your good that I shall leave you and go to My Father." "But how can this be, O Lord?" we can fancy them saying. "To look upon Thee, to witness Thy miracles, to hear Thy words, the words of truth and life, is not this the supremest good? Can we possibly have a greater? To be with Thee,

Lord replies: "Whither I go thou canst not follow me now, but thou shalt follow me hereafter." How is it, then, that here Jesus expresses surprise and almost complains that no one asks Him: "Whither goest Thou?" Evidently some considerable time elapsed between the first question of Peter and Christ's reply and this last question of Christ.

to possess Thee, to touch Thee, is not this to touch, to possess, and to be with the Man-God, with Life itself? How, then, canst Thou say that it is good for us that Thou shouldst leave us? Once Thou saidst: 'Blessed are the eyes that see the things that you see, and hear the things that you hear; many kings and prophets desired to see and hear what you see and hear and did not see and hear them;' and now Thou sayst it is better for us not to see and hear Thee? Dear Master, make Thy meaning clear."

And He did explain His meaning in these precise words: *"If I go not, the Paraclete will not come to you, but if I go, I will send Him to you."* It is clear that Jesus Christ speaks here of the coming of the Holy Ghost, called the *Paraclete* or Comforter or Advocate, who was to take the place of Jesus Christ Himself, and carry on and complete His work. Now what connection is there between the going of Christ up to heaven and the coming of the Holy Ghost? Why is the coming of the Holy Ghost bound up with the going away of Jesus Christ, and so bound up that if Jesus does not go away the Holy Ghost will not come? *"If I go not, the Paraclete will not come to you."*

In explaining this passage the Fathers and interpreters give many reasons which I shall reduce to two. No one can doubt that Jesus Christ could have remained on earth and given the Holy Spirit in all His fulness to His apostles. Who would dare deny it? But it was His will that the coming of the Holy Ghost upon the apostles and their complete transformation should be the last fruit and the supreme culmination of the Redemption

and the solemn beginning of His Church and of His life in her. It was then necessary, says St. Thomas, that the coming of the Holy Ghost should take place after Christ had by His ascension completed His mission on earth; that when He had left the world in the sight of all, the Holy Ghost should come and by His action take His place.[1]

There is another reason given by many and somewhat akin to that just explained. Before the Holy Ghost could enter in all His fulness into the apostles, it was necessary that their faith should be reanimated and their heart wholly cleansed from all except spiritual affections. After the splendid proof of His divinity afforded by the resurrection they indeed believed firmly in Jesus Christ, but as long as their faith rested on the palpable proof of His risen presence it was in a measure a faith aided somewhat by the senses, and it must rise to a higher plane and become wholly spiritual, resting entirely on the authority of the word of the divine Master; and this happened when Jesus Christ by His ascension withdrew His human nature from their sight, verifying even in them what had been said to St. Thomas: "*Blessed are they who have not seen and have yet believed.*"

So also of their affection for Jesus Christ; they loved Him tenderly, ardently, while looking upon His presence and hearing His voice; and how could they do otherwise than love Him, so good was He, so gentle, and so perfect? But their love was like that of children for their mother; it was fed by His look and word, and while it was a holy

[1]St. Thomas, p. iii, q. 57, a. 6.

love there was something sensible in it. It must be transformed into a love wholly pure and spiritual, and for this it was necessary that the presence of His human nature should be taken from them and that they should love Him absent by living by faith alone, that thus their hearts might become an abode worthy to receive the Holy Spirit in all the fulness of His gifts. For these reasons did Jesus Christ say to His apostles: "*It is expedient for you that I go, for if I go not, the Paraclete will not come to you; but if I go I will send Him to you.*"

Note these words: "*I will send Him to you.*" Whom will I send to you? The Holy Ghost, the third Person of the august Trinity. How will I send Him? Certainly not as man, but as God. But how does Jesus Christ as God send the Holy Spirit? Doubtless in the same way that the Holy Scripture says the Father sends the Son, so do the Father and the Son send the Holy Spirit. And in what sense is the word *send,* when used of the Father and the Son, to be understood? Assuredly we are not to understand that the Father sends the Son, and the Father and Son send the Holy Spirit, as a superior sends an inferior, or as a king sends a minister, as going from place to place by material movement; this would be absurd and even impious in speaking of the divine Persons, who are equal, having the same substance, and therefore equally infinite. The Father *sends* the Son inasmuch as He *begets* Him from all eternity, and the Father and the Son *send* the Holy Spirit inasmuch as He *proceeds* from them; the origin of the Son from the Father is called an *eternal mis-*

sion, and so also is the origin of the Holy Spirit from the Father and from the Son an *eternal mission.* The divine Person, whose origin or eternal mission is from another Person, is said to be sent by the same person externally, when He externally manifests Himself, because the *external mission* follows and is, so to say, a visible and faithful repetition of the *internal* or *eternal,* and its reflection or image.

When the promised Holy Spirit is come what will He do? *"He will convince the world of sin, of justice, and of judgment."* What is the meaning of these three convictions? Christ Himself deigned to explain them. *"He will convince the world of sin,"* that is, He will show that men, both Jews and Gentiles, being obstinate in their errors, committed a great crime in refusing to believe in Jesus Christ. And, in fact, the coming of the Holy Spirit, who wrought so marvelous a transformation in the apostles, who founded the Church, and who, through the Church, perpetually sets before mankind the life, the miracles, and the divinity of Jesus Christ, is a ceaseless condemnation of the world, a proof of the Faith, and an uninterrupted voice proclaiming everywhere and always the horrid crime committed by the children of Israel and the guilt of all who obey not Jesus Christ. What is the Church, if we stop to reflect, but an indestructible witness of the divinity of Jesus Christ, of the deicide of the Hebrew people, and of the obstinacy of all who believe not in Him?

But the Holy Spirit, through the Church, not only brings to light the sins of the world, but it also convinces it *"of justice, because I go to the*

Father.'' These words have been variously understood and present no little difficulty; still the more natural interpretation of them seems to be this. Jesus Christ was condemned to death as a malefactor, a false prophet, a rebel, yea, as one guilty of impiety and sacrilege, since He dared to call Himself the Son of God. He died under the imputation of the most horrible crimes, and He died a death the most cruel that can be conceived. All this is public fact, attested by the Evangelists. He rose again; He crowned His life by a glorious ascension into heaven; He sent the Holy Ghost, who founded the Church, that marvelous creation of His omnipotence, whose presence has filled time and space, everywhere celebrating His glories. The resurrection, then, of Jesus Christ, His ascension into heaven, and, more than all, the foundation of the Church, which believes in Him, hopes in Him, loves Him, and adores Him, though she sees Him not, is the grandest reparation of the injustice committed against Him, and therefore the world is convinced of justice, or is constrained to recognize the justice that is done Him.[1] In other words, and clearer, the Holy Spirit has shown that the world erred in *justice,* in adjudging it to those to whom it was not due, and denying it to Christ, to whom it was.

Finally, the Holy Spirit will convince the world *''of judgment, because the prince of this world is*

[1]Quod Christus ad nos venit, misericordia est; justitia vero quod ad Patrem vadit, secundum illud apostoli: Propter quod et Deus exaltavit illum.—St. Augustine, De Verbis Domini. Serm. lxi.

Ire ad Patrium argumentum fuit quod irreprehensibilem vitam egisset, ne possint dicere: Peccator est et non est ex Deo.—St. John Chrysostom, in hunc locum.

already judged.'' The prince of this world is undoubtedly Satan, who, before the coming of Jesus Christ, for the most part held sway in it and exercised his tyrannical power without opposition. In and through Jesus Christ, who by His death routed and conquered Satan, began the glorious resurrection of the human race. After Jesus Christ and the coming of the Holy Spirit, or, what is the same, the establishment of the Church, the world began to witness the fall of idols, the destruction of Paganism, and the ruin of the kingdom of Satan; then the words of Christ were verified: *''Now is the prince of this world cast out.''* It is true the casting out of Satan and the overthrow of his kingdom is not complete, but it is begun and is going on, and the world can see that the sentence fulminated by Christ is in great part executed.

''I have many things to say to you,'' Christ adds, *''but you can not bear them now.''* Like a wise master Jesus Christ adapts His teaching to the capacity of the apostles. God the Creator and Conservator does all things gradually, following the evolution of nature; God the Redeemer, works in the same way in the order of grace, and therefore Jesus Christ did not at once say everything to His apostles, but only as much as they were capable of receiving. And this beautiful economy is continued by God in His Church. He committed to her the whole deposit of revealed truth; but many truths, which were, so to say, only in germ, go on developing little by little under the action of the Holy Spirit, and they come forth clearer and clearer, as time and circumstances

permit, until finally the seal of a definition is put upon them.

Some truths, said Christ as He went along, you can not comprehend, but be not distressed: "*When He, the Spirit of truth, is come, He will teach you all truth,* that is, all that it will be necessary for you to know." We gain a knowledge of truth by study, by listening to teachers, and by thinking; the apostles gained their knowledge under the guidance of the Holy Spirit; they were illuminated by His light when He came down upon them on Pentecost day, and He never left them; He was with them through all the vicissitudes of their troubled life. The Spirit of truth, who guided the apostles, guides the Church and is her life, and He will be with her in the midst of all the trials and conflicts to which she will be subjected on this earth. Jesus Christ says that the Holy Spirit will teach the apostles all truth. Did the Holy Spirit teach the apostles the sciences of mathematics, physics, astronomy, and the like? Assuredly not. Jesus Christ never spoke of the human sciences, but only of those that concerned God and the saving of souls. He came not, says a Father, to make us mathematicians and philosophers, but to make us His disciples; not to tell us how heaven was made, but to point the way that leads to it. Similarly the Holy Spirit and the Church, which He guides, has not a mission to teach human sciences or directly to pronounce sentence upon them; her mission is that of Jesus Christ Himself, namely, to lead souls to the knowledge of the truths necessary to salvation. With other truths she is not concerned, except in-

directly, in as far as they serve to illustrate or defend the Faith.

The Holy Spirit will guide the apostles to the knowledge of all truth, "*for He shall not speak of Himself.*" What is the meaning of this? The Holy Ghost proceeds from the Father and from the Son, and therefore He receives everything from them, and hence whatever He shall teach the apostles or the Church comes from the Father and from the Son, and He can only repeat the teaching of Christ Himself, or, as Christ says, He can only teach what He hears or receives from Me and the Father. Here Christ says explicitly that the Holy Spirit proceeds from Him, for from Him He receives knowledge, and to receive knowledge is to receive His essence, as St. Augustine teaches.[1]

Here I see an objection that may be made. Jesus Christ says that the Holy Spirit *shall receive knowledge or truth* from Him, speaking in the future. This can not be understood of the essence the Holy Ghost receives, because this is immanent and eternal; it must refer, then, to the truth which the Holy Spirit will communicate later on to the apostles.

The spiration of the Holy Spirit is neither future nor past, but wholly present, because it is wholly eternal; but Sacred Scripture adapting it-

[1]Audire illi (Spiritui Sancto) scire est, scire vero esse, ab illo, a quo procedit, illi est essentia, scientia et audientia.—ST. AUGUSTINE, Tract xcix.

Non moveat quod verbum futuri temporis positum est; est eum illa sempiterna audientia, quia sempiterna scientia. In sempiterno autem sine initio et sine cujuslibet temporis verbum ponitur, nec mendaciter dicimus; fuit et est et erit; fuit, quia nunquam non fuit; erit, quia nunquam deerit; est, quia semper est.—Ibidem.

self to human weakness, uses now the future and now the past, even to express what is present. Here it uses the future, because the action of the Holy Spirit, or the truth He will communicate to the apostles, although He receives it in a way immanent and present, will be made known as far as we are concerned in the future. Jesus Christ says, "*He shall show you things that are to come;* He will teach you, that is, the truth or the knowledge which, with His substance, He receives from Me. He will give you knowledge of what will happen to you, as the need arises, and above all He will give you knowledge of eternal truth, and of future joys which will one day be yours."

"*He shall glorify Me, because He shall receive of Mine, and shall show it to you.* The Holy Spirit will enlighten your minds, He will give you a knowledge of My doctrine and person, He will pour out into your souls an abundance of grace, and thus make glorious My name on earth. The work of the Holy Spirit will show forth My glory, because what He does, He does through Me, and He does it through Me because He receives His essence from Me, as I receive Mine from the Father."[1] Here Jesus Christ clearly sets forth that the Holy Ghost proceeds from Him as well as from the Father, saying that He receives of His; and what can one divine Person receive from another divine Person if not His origin and divine

[1]Ille Me clarificabit, diffundendo in cordibus charitatem et spirituales faciendo, declaravit eis Filium Patri esse æqualem, quem secundum carnem prius tandumdem noverant. Item per ipsam charitatem fiducia repleti Apostoli et timore depulso, annuntiaverunt hominibus Christum, et sic ejus fama toto orbe diffusa est.—Loco citato.

substance, and with it all else? Hence this sentence alone of Our Lord would be sufficient to prove our faith in the procession of the Holy Spirit from the Son also, a truth which the Greeks, our erring brethren, stubbornly refuse to accept.

This brings the commentary and the homily to an end, although the last two verses, which contain the dogma of the procession of the Holy Spirit from the Son also, demand a fuller and a more complete exposition, but lack of time forbids this.

HOMILY XXIII

Fifth Sunday after Easter

DEARLY BELOVED: Be ye doers of the word, and not hearers only: deceiving your own selves. But if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass: For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: To visit the fatherless and widows in their tribulation; and to keep oneself unspotted from this world.—EPISTLE, *James* i. 22-27.

THE Epistle which I have just read to you is a continuation of that of last Sunday, which, as you will remember, was from St. James. There is nothing difficult in these few sentences, but there is much to be learned from them, and, what is more important still, the lessons they teach are suited to the needs of every class of persons, and this, it is hoped, will make you if possible still more attentive.

St. James in the verse immediately preceding those on which I am about to comment, and which

was the last explained in the homily on last Sunday's Epistle, said: "*Receive with meekness the engrafted word which is able to save your souls,*" and after thus exhorting them to receive with docility the word or the Gospel teaching, he goes on by a natural transition to complete the above sentence, saying: "*Be ye doers of the word, and not hearers only.*" It is laudable and meritorious to hear the word of the Gospel and by it to receive the truth, but this is not enough, as it is not enough to sow a field with seed; the seed must be made to grow and produce fruit abundantly.

My friends, our religion consists of two parts, the Creed and the commandments; the one is the rule of faith, the other the rule of conduct; the one guides the mind and leads the way, the other guides the hand and follows. Some are constantly crying out, "Faith, principles," and care little about works; while others cry out, "Works, deeds, be honest and just," and say nothing of what is to be believed. Both err; there must be faith and there must be works; both the Creed and the commandments are necessary. Man is not wholly soul and intellect; he has a will and a body, and he must serve God not only with his soul and his intellect, but also with his will and his body, that is, with good works. Is he a complete and perfect painter who knows thoroughly the principles of his art, but does no more than mentally contemplate his ideals, no matter how beautiful they may be, without ever reproducing them for us on canvas? Or is he a good son, who knows perfectly his duties toward you, his parents, and avows and protests that he wants to love and obey you, and

yet never by act gives proof either of his love or of his obedience?

Certainly faith is essential; it is the very root of the Christian life, the seed which produces both the tree and the fruit; but can faith that is not nourished by good works long survive? If it does, it will be with difficulty. Such faith is like a tree upon which for months and months the rain has not fallen, and which the thrifty hand of the toiler has not watered in season; little by little its leaves grow sear and yellow, fall to the ground, and finally the tree dies. Never forget, my friends, that as a rule faith dies because it is not accompanied and revived by good works; it is the gratification of the passions, the absence of good works, that dries up and makes sterile the tree of faith. It does not cost much to the general run of men to believe; but what does try them is the putting of their belief into deeds, and for the most part the Christians who are lost are lost, not because they have not believed the Creed, but because they have not kept the commandments. Let us, then, be not simply hearers of the word, but doers also, manifesting our faith in works; for if we do not, we shall deceive ourselves; the words of Jesus Christ are clear and emphatic: "*Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father,*" that is, he who observes the law.[1]

[1]Vera fides est, quæ in hoc quod dicit, moribus non contradicit. —St. Gregory the Great, Hom. xxvii.

Monstruosa res gradus summus et animus infimus; sedes prima et vita ima; lingua magniloqua et manus otiosa; sermo multus et fructus nullus.—St. Bernard, De Consid. l. ii., c. vii.

Opus sermone fortius.—Nazian. Orat. xxvii.

To bring out this truth still clearer and to reinforce it the holy apostle makes use of a beautiful similitude. He says: "*For if a man be a hearer of the word and not a doer,*" that is, if he believes but does not do good works, which are the fruit of faith, "*he shall be compared to a man beholding his own countenance in a glass; for he beheld himself and went his way, and presently forgot what manner of man he was.*" A mirror of its very nature gives back the image of whatever is set before it, and the image is always faithful; the mirror does not deceive, it makes no mistake. Why does a man go before a mirror? To see his face and his entire person. If in looking into the mirror he sees that his face is not clean, or his hair is disordered, or his clothes disarranged or soiled, what does he do and at once? Still looking into the mirror he cleanses his face, brushes his hair, and properly adjusts his clothes. The Christian should do the same; he should often look into the mirror of the soul to see that everything there is spotless and orderly. What is the mirror of the soul? The word of God, faith, the teaching of the Gospel, and this mirror never errs, never deceives; let us look into it, and we shall see at once and with absolute certainty whether or not our life is well ordered and according to the will of God. My friends, look into this unerring mirror of faith and of the divine law and it will tell what sort of a life you are leading. It will frequently show you the countenance of your soul stained with thoughts and desires unworthy a Christian; it will reveal to you blots of vanity, pride, and excessive love for the goods of this

world; blots of debauchery and intemperance, of calumny, discord, and disobedience, of envy, sloth, and neglect of Christian duties, and many more besides. How many spots you will discover on your soul when you look into that unerring mirror, if you but fix your gaze steadily upon it! And then what are you to do? Precisely what men and women do when they look at themselves in a mirror. You must cleanse away those stains, wash away that filth, correct whatever is defective in you, so that the countenance of your soul may appear clean and bright, like to that of your great model, Jesus Christ.[1]

What would you think of a man or woman who, after carefully looking themselves over in a mirror and discovering that their face was soiled and their clothes dirty, would turn away and never think of washing their face or brushing their clothes? You would say that they were foolish or thoughtless and that, if they did not want to cleanse away the spots they discovered, it was hardly worth their while to spend time looking at themselves in a mirror, and you would be right. The same is true of Christian men and women who listen to the word of God and know His law, and in that law, as in a bright mirror, see their souls all filthy and foul with sin and sinful habits, and yet go serenely on their way without a thought of mending their lives.

My friends, let us not imitate those thoughtless

[1] Splendidissimum in mandatis suis (Deus) condidit speculum, in quo homo suæ mentis faciem inspiceret et quam conformis imagini Dei, aut quam dissimilis esset, agnosceret.—St. Leo, Serm. xi.

persons who so easily forget what their own countenance is like, who are hearers of God's words, and not doers; on the contrary, as St. James bids us, let us be imitators of Him "*who hath looked into the perfect law of liberty,*" that is, into the law of the Gospel, which has freed us from evil and given us the liberty of doing good; let us be imitators of Him "*who hath continued in this law, and who is not a forgetful hearer but a doer of the work.*" "Such a one," says St. James, "shall be happy *and blessed in his deed,*" and will receive the fruit of redemption.

In this verse St. James contrasts the foresight and alacrity of one who listens to the word of God, realizes its meaning and, according to his knowledge, makes it his rule of conduct and action, with the negligence and thoughtlessness of the man described in the preceding verse, who hears the word of God, sees his duty, and does not put what he has learned to good account.[1]

Let us go on to the next verse: "*If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, that man's religion is vain.*" Of course, in dealing with a Letter like this of St. James, wholly made up of practical moral sentences, it can hardly be expected that they will all be logically interwoven, as are those of a scientific treatise. Such truths can very well be stated separately, without any

[1]Specula sunt præcepta Dei in quibus se sanctæ animæ semper aspiciunt et si quæ in eis sunt foeditatis maculæ deprehendunt. Cogitationum vitia corrigunt, et quasi retinente vultus velut ex reddita imagine componunt; quia dum præceptis Dominicis solerter intendunt, in eis procul dubio quid in se cælesti viro placeat, vel quid displiceat agnoscunt.—ST. GREGORY THE GREAT, Hom. xvii.

continued connection one with another, as often happens, and as may be the case in the instance of the sentence which I have just quoted for you. Still, when the context is more closely examined, it seems to me that there is a logical connection, though possibly remote, between this verse and those that precede it. In these latter St. James exhorts the faithful to be swift to hear and slow to speak, and now coming back to the same maxim and reinforcing it, he says that if any one thinks himself to be religious, or pious, which means the same, and does not bridle his tongue, he deceives himself and shows by his acts that his religion is vain. The tongue is ordinarily the agent by which we make known our thoughts and sentiments to others, and we can not very well keep a guard on these without restraining it. Our thoughts and sentiments, good and bad, continuously well up from the mind and heart as from two fountains. It is impossible to cease thinking or loving; to do so would be to cease to breathe; it would be to die. We must continuously watch over the thoughts of our mind and the affections of our heart, checking those that are evil and giving free course to those that are good, a most difficult, and yet a most necessary thing to do, since it demands a ceaseless watchfulness over ourselves. A very useful and efficient means of keeping a watch over our thoughts and affections is to keep a careful watch over their outward manifestation through the tongue. To watch over the tongue is to watch over our interior, because we can not weigh our words without at the same time weighing our thoughts and affections, since with these our

words are necessarily connected; like the cautious engineer who, while he keeps his hand on the throttle of his engine, at the same time keeps his eye on the steam gauge to see how much steam there is in the boiler. Would we regulate our interior? Let us regulate our exterior. Would we keep in our hands the curb of our mind and heart? Let us guard the gate through which they issue forth; let us keep a curb on the tongue. There is another advantage in this, and not a trifling one. One who continually pours out his mind and heart, his thoughts and affections, by giving free play to his tongue, is like an engineer who keeps the scape-valve of his engine always open; the steam escapes, the pressure is diminished, and the engine soon slows down and stops. To keep the mind recollected, our thoughts upright and exalted, our affections pure and noble, we must watch over them and weigh them, we must keep them concentrated and center them on some worthy object; if we scatter and dissipate them by ceaselessly talking, we shall become empty, and feeble, and impotent. See the water that runs down from the mountains; if it is shut up in reservoirs or confined in pipes it will rise to the height from whence it descends; but if allowed to run at will over the ground, it will spread here and there and disappear; so also with our soul, says St. Gregory; keep it shut up in itself and it will rise in thought even to God; but let it run out and dissipate itself in words, and it will diffuse itself like so many rivulets, be distracted and squander its strength.[1] If we do not properly guard our

[1]Aquæ more se habet humana mens. Sicut enim detenta aqua

tongue, be assured our religion and our piety will be vain and will be such only in appearance: "*This man's religion is vain.*"

What, then, according to St. James, is true religion and solid piety? This is his answer: "*Religion or piety pure and undefiled before God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep oneself unspotted from this world.*" Strange answer this, and a strange truth, my friends.

As you know, religion is the assemblage, the sum-total, of all those relations between God and man that arise out of the nature of things and which He has willed and established. God is our creator and preserver and therefore our absolute master. The Son of God was made man, and He ransomed us with His blood; He has, therefore, a right to our gratitude, obedience, and love. These duties of gratitude, love, and obedience are variously expressed by us in internal and external acts of faith, adoration, thanksgiving, and hope, in acts of love toward Him and toward our neighbor, in short, in the observance of the divine law in all its parts. How is it, then, that St. James makes all religion consist in visiting the fatherless and widows in their tribulation and in keeping oneself unspotted from the world? Did he mean to say that these were sufficient and that

sursum elevatur, sic humana mens circumclusa ad superiora colligitur, et relaxata deperdit, quia se per infima inutiliter spargit. Quod enim supervacuis verbis a silentii sui censura dissipatur, quasi tot rivis extra se ducitur, unde et redire interius ad sui cognitionem non sufficit, quia per multiloquium exterius expansa, vim intimæ considerationis amittit.—ST. GREGORY THE GREAT, Moral, l. i., c. vii.

everything else regarding faith, the sacraments, and all other works were useless? To say so would be to deny the Gospel, to contradict what the apostle himself teaches and commands in this Letter, and to outrage common-sense. The apostle in reminding the faithful of these and other works of mercy and insisting on their necessity, does not deny the necessity of others well known to the faithful; he mentions only these because they were then very necessary and very useful. The faithful to whom he was writing had for the most part been born and brought up in Judaism, and many of them, it may be, held that the Mosaic observances, so numerous and so galling, and from which they could not be weaned, were necessary. St. James reminds them that these ceremonies have nothing to do with the religion of Jesus Christ, which demands good works, and, more than all, works of charity toward our neighbor; that these show forth the worth and beauty of religion and its efficacy; and, as an instance of these works, he mentions visiting the sick and comforting widows and orphans, of all poor the most destitute and abandoned.

In dwelling upon these words of St. James, that religion pure and unspotted before God is to visit orphans and widows, we can not but appreciate the grandeur and holiness of our religion. It reveals to us its whole nature, which at bottom is a toilsome charity toward all, but especially toward the most needy and abandoned of our fellow-men, and such are orphans and widows. A religion which may be expressed in a single sentence, such as this, can not be other than a divine religion.

Man could never have invented so sublime a definition.

Finally, bear in mind that religion commands us "*to keep ourselves unspotted from this world,*" which implies that we are not to follow the world or to adopt its maxims, or to give ourselves to its guilty pleasures. In this sentence of the apostle the character of our religion is marvelously expressed. It tells us that we must disengage ourselves from the disorderly love of earth, that we must fix our minds on the true goods of heaven, and that our hearts must go out in charity toward our suffering brethren. Let us realize our religion in practice, so that, as St. James bids us, we may not be hearers only, but doers of the word of God.

HOMILY XXIV

AT THAT *time Jesus said to His disciples:* Amen, amen, I say to you: if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name: ask, and you shall receive, that your joy may be full. These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My name: and I say not to you, that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to Him: Behold now Thou speakest plainly,

and speakest no proverb; now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou comest forth from God.—GOSPEL, *John* xvi. 23-30.

THIS passage of the Gospel, like those of the last two Sundays, is taken from the sixteenth chapter of St. John and was spoken on the way from the cenacle, where He celebrated the Last Supper, to the Garden of Gethsemani. If the tradition which has come down to our day may be relied on, the cenacle was on a high part of Jerusalem, not far from David's tower; and Gethsemani low down in a diametrically opposite direction a mile or more distant in a straight line, and to reach it, it was necessary to cross the city and pass outside the walls. It was while going to Gethsemani that Jesus delivered most of the discourse of the Last Supper. In the words I have just read for you Jesus is comforting His apostles, recommending them to pray and assuring them that their prayers will be heard by the Father. And now for the explanation.

"*Amen, Amen, I say to you, if you ask the Father anything in My name He will give it to you.*" A little while before Jesus had spoken to His apostles of His departure from them and of His resurrection, saying: "*A little while and you shall not see Me; and again a little while and you shall see Me,*" and they were distressed. The very thought of being separated from Him filled them with sadness. Who would comfort them when He was gone? Who would teach them? To

whom could they go? Jesus after promising them that another Comforter, the Holy Spirit, would come in His place, gives them still another easy and sure means of gaining consolation and efficacious aid. He bids them take heart in their affliction, and in introducing His words uses that form familiar to Him on solemn occasions: *"Amen, Amen, I say to you,"* and which St. Augustine says is a sort of oath. He says to them in effect: "You are grieved and frightened because I am leaving you, and because I shall be no longer among you and you can no longer come to Me as you have been doing. But God is always with you, you are not out of His sight for an instant, and instead of coming to Me, whom you see, go to My Father, to God, who is everywhere and can hear and comfort you everywhere.[1] I assure you that whatever you ask of Him He will give it to you." These words, *"If you ask anything,"* should be explained lest they be misunderstood.

Jesus Christ promises the apostles that anything they ask the Father they will obtain; but that means anything that is beneficial to them and not harmful, anything that contributes to the glory of God and the saving of their souls, but not what a worldling might ask. Hence these words, *"If you ask anything,"* so unrestricted in extent, must by the very nature of the things of which Christ was speaking, be limited to those which are beneficial to the soul; for to understand them in an absolute sense, as of all things, would

[1]Here Jesus Christ names the divine Father as the principle of the other two Persons, thus expressing the divinity. I think that He names only the Father to inspire by this gracious name greater confidence in the apostles.

be contrary to the Christian sense of the words and to the manner of speaking constantly employed by Our Lord. Note, also, the explicit conditions which Jesus attaches to His promise. He says they must ask, and ask in His name. Undoubtedly God could grant His favors without waiting for us to ask them, since He sees our needs, can do all things, and is infinitely good; but He ordinarily requires that our prayers shall anticipate His gifts, either because by prayer we confess our misery and recognize His omnipotence, or because we thus exercise faith and hope, or because we co-operate with God in getting what we need and desire, He being unwilling to encourage indolence and laziness, and requiring that on our part we also do what we can.

Again, Jesus Christ wills that whatever we ask of God shall be asked in His name, that is, through His merits; through Him who is our mediator; through Him who is God as is the Father; through Him to whom as our Redeemer we especially belong.[1] It is for this reason that the Church, our Mother, ends all her prayers, public and private, with these, I had almost said, sacramental words: *"Through Our Lord Jesus Christ."*

Continuing, Jesus says: *"Hitherto you have not asked anything in My name."* How so? Up

[1]Jesus Salvatur dicitur: Ille ergo in nomine Salvatoris petit, qui illud petit quod ad veram salutem pertinet. Nam si id quod non expedit petitur, non in nomine Jesu petitur Pater.—ST. GREGORY THE GREAT, Hom., xxvii.

Non petitur in nomine Salvatoris quidquid petitur contra rationem salutis, et qui sentit de Christo, quod non est de unico Filio Dei sentiendum, non petit in ejus nomine; accipit autem qui ut debet petit, quando debet accipere; quædam enim non negantur, sed ut congruo tempore dentur, differuntur.—ST. AUGUSTINE, in hunc locum.

to that time the apostles had lived with Jesus, they had trusted in Him, they had asked Him for whatever they wanted; but when He would be no longer visibly among them, they would be forced to turn to God, their petitions would have to be directed to Him, but always in the name and through the merits of Jesus Christ, who in His human nature will sit at the right hand of the Father and as man make intercession for us. In other words, He wished to say: "Now I go to the Father; in future you will not have recourse to Me, as you see Me now; you will have recourse to the Father, who will always be a Father to you, but you will not forget that I am your mediator with Him: *Ask and you shall receive.*" He confirms the promise already made; He stimulates them to pray by assuring them that they will certainly obtain what they ask, "*that their joy may be full.*"

Then the divine Master adds: "*These things I have spoken to you in proverbs; the hour cometh when I will no more speak to you in proverbs.*" As we learn from the Gospel, Jesus Christ in teaching the apostles employed parables and similitudes, and even when reasoning on the highest subjects His language was simple. He led them on step by step from plain truths to the higher and more difficult, always using figurative language, such as they could understand; but the hour is coming, He said, when I will no longer speak to you in parables, but plainly of the Father. The hour doubtlessly referred to the coming of the Holy Ghost. Having then ceased to teach the apostles through the senses of the body, He be-

gan to teach them in a higher way, without the aid of external words, by internally illuminating their minds with the sublimest truths regarding God: "*I will show you plainly of the Father,* I will speak to you plainly of Him." But did Jesus Christ, after His resurrection and the coming of the Holy Ghost, speak to the apostles only of the Person of the Father and instruct them only regarding Him? To say so would be contrary to the words of Holy Writ and to fact, because the apostles were instructed by Jesus Christ and by the Holy Ghost in all truth, and, we may add, that very few passages refer to the Father alone. What, then, is the sense of these words? Evidently Jesus Christ names the Father, because He is the Principle of the other two Persons, and in Him and through Him He understands everything that refers to God and to all things created by Him.

"*In that day you shall ask in My name, and I say not to you that I will ask the Father for you, for the Father Himself loveth you.* In that day, that is, when the Holy Ghost is come, whom I have promised you, it will not be necessary for Me to teach you to pray, or to pray for you, since when you are illuminated by Him, you will pray as you should. Fear not in praying to address the Father directly, He loves you as little children, and therefore you may go confidently into His presence."

How kind are the words of Jesus Christ and how comforting to us! He tells us to go to the Father, to speak to Him with the confidence of children, because He loves us and loving us can not but listen to our prayers. Never, my friends,

forget this truth of faith, namely, that God always anticipates us with His grace, so that whatever good work we do has its first impulse from Him; and this first impulse of His grace is a consequence and a token of His love for us. God Himself moves us to pray, and if so, will He not hear us?

And why does the Father love you? "*Because,*" says Christ, "*you have loved Me and have believed that I came out from the Father.* The Father loves Me as His own Son by nature, and in loving Me must love all who love Me, as He does, and you by your works have proved that you love Me, believing in My words, and believing in Me His Son made man. Now whosoever loves another dearly will hear his prayer; be assured, then," concludes Jesus Christ, "that My Father must hear you. Hence I say not to you that I will ask the Father for you; it is not necessary, for He loves you."

These words of Jesus Christ are not to be understood as if He as man does not pray to the Father for us; this would be contrary to what St. Paul writes: "*Christ always living to make intercession for us,*" and contrary to His office of mediator and priest forever. The explanation is easy, for Christ did not say: "I will not pray"; His words are: "*I say not to you that I will ask the Father for you, for the Father Himself loves you.*" We moreover know that Jesus Christ in pouring out His Spirit upon us prays in us, and together with us, so that through Him and in Him we cry out, "*Abba, Father.*"

The apostles could not understand how Jesus

Christ, having come into the world to set up a kingdom, should go hence without having done so, and worse still, without having set up a kingdom such as they dreamed of. Neither could they conceive whither He was going on leaving the world. It is difficult to say what were the ideas entertained by those poor disciples, and probably they themselves could scarcely put them into intelligible form. Hence to enlighten them Jesus said: "*I came forth from the Father and am come into the world; again I leave the world and go to the Father.*" In other words: "I am the Son of the eternal Father; by means of the incarnation I came into your midst; now I leave you and the world and return to the Father."[1]

On hearing these words the apostles were startled; their doubts and uncertainty vanished; they comprehended the truth; they were both amazed and grateful that their minds had been enlightened, and in their joy they cried out: "*Behold now Thou speakest plainly and speakest no proverb; now we know that Thou knowest all things, and Thou needest not that any man should ask Thee; by this we believe that Thou camest forth from God.*"

It was very natural, considering the trying conditions in which the poor apostles then were, that they should very much desire to know what Jesus was about to do, and this both because they ten-

[1]Exiit a Patre, quia de Patre est, in mundum venit, quia mundo suum corpus ostendit, quod de Virgine assumpsit.—St. Augustine, Tract. cii.

Exivisse a Deo nihil aliud est nisi natum esse et effulsisse a substantia Patris eo processu, quo est, et ita proprie intelligitur subsistentia.—St. Cyril of Alexandria, in hunc locum.

derly loved Him and because it so intimately concerned their own future. And while they ardently desired to know this, they hesitated because of reverence and filial fear to speak out their thoughts; the same thoughts were in the minds of all, but no one gave them distinct expression; when, therefore, Christ divined, so to say, their yearning and consuming desire, it was to them a proof that He had read their hearts and they cried out: "Now we know that Thou hast knowledge of all things and hast no need that another should ask Thee; this alone, were it needed, would make clear to us that Thou art the Son of God." These words of the apostles, this spontaneous confession in a moment so trying, must have brought a gleam of joy into the countenance of Jesus Christ and made glad His agonized heart.

The apostles were taught by Christ and they rejoiced in knowing the truth; but how did they come by this knowledge? They asked it of Jesus Christ. Let us ask Him for light in our perplexities, and He will not refuse to give it to us.

Sunday within the Octave of the Ascension

HOMILY XXV

DEARLY BELOVED: Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one toward another without murmuring. As every man hath received grace, ministering the same to one another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ.—EPISTLE, 1 *Peter* iv. 7-11.

THESE verses, which the Church appoints to be read in the Mass of this Sunday, that within the octave of the Ascension, are taken from the first Epistle of St. Peter. The passage is a short one, and as you have likely observed, contains a treasure of moral teaching concerning the practical application of the great law of fraternal charity. You have often heard the subject discussed in these homilies, and if the Church so frequently calls our attention to it, it is because it is useful to do so. The soul is in this respect like the body. To preserve and renew our bodily strength we partake frequently during the day of the same kind of food and drink, and do not weary of it; and to preserve and renew our spiritual strength we must nourish the soul with the same spiritual

food and drink; and this spiritual food and drink are the truths that Jesus Christ taught us. Let us, then, listen to them with docility and reverence and carefully stow them away in the memory.

The Prince of the apostles after exhorting the faithful to loose themselves from sin, to which as Gentiles they were slaves, and after referring to the amazement of the Gentiles at seeing them superior to the lusts of the flesh, speaks of the divine judgment to come saying that "*the end of all is at hand.*" We must all prepare for this day, which will inevitably come, when we know not. And how are we to prepare ourselves? "*Be prudent,*" says St. Peter.

Prudence, first of all, implies a knowledge of what to do and what to avoid.[1] Nor is this all; it also implies a knowledge of the end which we propose to ourselves in whatever we set about doing, and of the means best fitted for its complete attainment. Hence a prudent man should consider the time, the place, and all the circumstances necessary in order that the work in hand may be completely successful, and he must moreover be deliberate, of clear judgment, and steadfast purpose. Prudence is not only a cardinal virtue, or the foundation of all moral virtues, but it holds the first place among them, because it should guide the intellect, as this should guide the will, and because there can be no virtue without prudence; nay more, a virtue, no matter how excellent, if dissociated from prudence, may degenerate into a vice. Thus, strength, dissociated from

[1]Prudentia est rerum appetendarum et fugiendarum scientia. —St. Augustine, De Lib. Arb. l. i., c. xiii.

prudence, becomes rashness, justice cruelty, patience pusillanimity, generosity wastefulness, humility baseness, and so on. How many virtues are changed into vices by not being regulated by prudence! The courage of Peter became temerity and presumption. Prudence should accompany all our actions and be the defense of every virtue.[1] *Be prudent,* says St. Peter; let prudence be a light in our path, lest we make a misstep, and repent of our words and deeds when repentance will be too late and to no purpose.

Watchfulness, nourished and sustained by prayer, is inseparable from prudence, and for this reason St. Peter adds at once: *"Be prudent and watch in prayer."* It would seem that St. Peter here repeats to the faithful the admonition of Our Lord in the Garden, which must constantly have resounded in his ears: *"Watch and pray that ye enter not into temptation."* The vision of that terrible night, when he and James and John were in the Garden, sorrowful and their eyes heavy with sleep, must have been ever before him. He must have remembered how Jesus three different times roused him from sleep and each time repeated these words: *"Watch and pray,"* and how, as a consequence of his neglect to watch and pray, he fell miserably. Therefore does he say to the first Christians: *"Watch in prayer."* We Christians are like soldiers on the field of battle, in danger every instant, night and day, of being set upon by crafty and powerful

[1]In omni, qua suscipitur, actione antecedere prudentia debet. Nam, prudentia remota, nihil, cujusvis generis est, quod licet bonum videatur, non in vitium recidat, si aut alieno tempore aut non adhibita ratione fiat.—ST. BASIL, Const. Monast. c. xv.

enemies. We must be ever on our guard, our arms in our hands, ready to defend ourselves and repel the enemy; and the most serviceable weapon for all is prayer; and hence has St. Peter joined prayer with watchfulness. By watchfulness we detect the advancing enemy and the snares he lays for us; and by prayer we call on God for help and frighten away the foe.[1] *"Watch in prayer."*

And here follows another admonition, often met with in Sacred Writ: *"But before all things have a constant mutual charity among yourselves."* Here is meant charity toward our neighbor, which is of course a consequence and a test of our charity toward God, and St. Peter wishes that among other characteristics it should have these two, it should be *constant* and *mutual.* As a rule men are charitable toward one another, for to hate one another is contrary to nature and is characteristic only of a few vulgar souls under the domination of some passion. But what sort of charity or love is that which the run of men bear one another? It must be confessed that it is a feeble, interested love, which gives way at the first test or the first shock, and is possibly changed into resentment and ill-disguised rancor. Our love for our neighbor ought to be strong and enduring, and so it will be if the spark that kindles it comes from on high and from the bosom of God. If love for our neighbor has its motive either in interest alone, or in the physical or moral qualities which he possesses, it can not be

[1]Ut dum certa futuri judicii momenta nescimus, semper tanquam in excubiis constituti, et in quadam virtutis specula collocati, peccati consuetudinem declinemus.—ST. AMBROSE, De fide, l. v., c. viii.

constant; for when there is no longer hope of gain, love will cease; or when physical beauty fades, or the moral qualities, after lasting for a time, change or wholly disappear, love also will cool and be extinguished. That the love of our neighbor may be strong and *enduring,* the motive that kindles and feeds it must be *constant,* and hence this motive must be sought in God, who is unchangeable. If we love our neighbor in God and for God, we shall always love him, even though he be unworthy of love, even though he hates and persecutes us, because God, for whose sake we love him, is always deserving of our love.

Next, love of our neighbor should be *mutual* or *reciprocal;* it should be, as St. Basil says, like the sun, which of its nature diffuses its heat everywhere and sheds its light on all, though all do not receive either in equal measure.[1] We should be like the sun, our love should go out equally to all, and then this earth would be a faint image of heaven, where love reigns supreme.

After enforcing the necessity of constant and reciprocal charity the apostle goes on to speak of one of its fruits, saying: "*For charity covereth a multitude of sins.*" Among men charity covers a multitude of sins, by causing them to overlook and forget the offenses of others and thus leading them on to a reconciliation with God and with those to whom they have given offense, by settling discords and re-establishing peace among

[1]Sol promiscue lucem impertitur; sic imitatores Dei; charitatis ipsorum radium æqualiter communicare debent omnibus.—De Inst. Monast.

brethren,[1] by correcting the erring and gently and kindly leading them back to the truth, by doing good to all and gaining hearts through timely and generous relief. With God charity covers a multitude of sins, by inspiring us to love Him perfectly, as did Mary Magdalen and St. Paul, by cleansing our souls and reconciling us to Him, by disposing us to love Him, if not perfectly, at least sufficiently to cancel our sins in the sacrament of Penance. Charity, then, in its widest sense covers, or cancels and destroys sin, and either justifies us, or prepares us for justification, and hence it is said to be like fire, which consumes whatever is cast into it. Let us, therefore, love God, because God is love, and let us love men for His sake; let us be charitable in word and deed; let our hearts be fountains of charity; let us be charitable toward the good, and charitable also toward the wicked, that they may become good, or at least better than they are, for this is the virtue of virtues, and the fulfilling of the Law.

St. Peter reminds the faithful of an exercise of charity which, though of vast importance in those times and in those lands, can hardly be understood by us and in our age, with our modern appliances and conveniences.

Hospitality is frequently commended and its

[1]St. Augustine writing of his mother in his Confessions (l. ix, c. vii) says: "Quod inter dissidentes atque discordes quaslibet animas, ubi poterat, tam se præbebat pacificam, ut cum ab utraque multa de invicem audiret amarissima, qualia solet eructare turgens atque indigesta discordia, quando præsenti amicæ de absente inimica, per acida colloquia crudelitas exhalatur odiorum; nihil tamen alteri de altera proderet, nisi quod ad eas reconciliandas valeret."

practice frequently insisted on in the books of the New Testament, and it is classed by Our Lord among the works of mercy. To form an idea of the importance of hospitality in that age and country and to appreciate how great a charity it was, we must forget all our modern conveniences, such as good roads, absence of danger, and comfortable hotels, which make traveling easy, for in those times such luxuries did not exist. There were either no roads, or shockingly bad ones, infested by robbers and assassins; there were no police, or such as were to be had were very inefficient; there were no hotels, or, if lodging might be had, it was precarious and at the risk of life and property. Hence hospitality was not only a need, but it was a public necessity, and it was also a gracious charity, as it still is in partially civilized countries. This is why the duties of hospitality are so frequently urged and its exercise so warmly praised in Sacred Writ.

From what we have said of hospitality as an exercise of charity and of its necessity in the days of the apostles, it is manifest that the applications of this queen of the virtues may and do change according to the times, to places, and to communities, and that certain works of charity, necessary in times gone by, have ceased to be so in our own, and that others, then unknown, are now imperative. The nature of the virtue does not change, but the objects to which it may be applied, change, and we being children of the Gospel, should be, as is the Gospel, men of every age, and should, in the exercise of our charity, consult the various needs of time and country.

Neither should we overlook a particular circumstance with regard to this Letter. It was addressed to all the Christians scattered throughout the provinces of Asia Minor, and the first of these mentioned by St. Peter is Pontus, whose people, as we learn from Pagan writers,[1] had a reputation of being inhospitable; and this was possibly an additional reason why St. Peter reminded them of the duty of hospitality, adding also this special injunction: *"Using hospitality without murmuring."* There are some, who in exercising hospitality, do so with ill-grace, grumbling and complaining in the very act of dispensing it; but this is not charity according to the Gospel. What is said of charity should be said also of hospitality, which is one of the applications of charity; it should be exercised with affability, grace, and cheerfulness, and, as St. Gregory says, it should be pressed upon the recipient. *"Pilgrims,"* he says, *"are not only to be invited to accept hospitality, they are also to be constrained to do so."*

Let us continue our commentary. After recommending the exercise of mutual hospitality, St. Peter adds another duty more definite and weighty. *"As every man,"* he says, *"hath received grace, ministering the same one to another, as good stewards of the manifold grace of God."* That is, let every one use for the benefit of others the gift which he has received, as good ministers of the manifold grace of God. Here he speaks

[1]Ovid sang thus of Pontus: "Quem tenet *Euxini* mendax cognomine Pontus," said in irony, because *Euxine* means hospitable.—See A Lapide in this place.

of those who hold some office or sacred ministry in the Church, such as that of preaching the word of God, of dispensing the sacraments, or governing souls. He warns all such, without exception, that they must regard themselves, not as the owners, but as the administrators of the gifts they have received, and of the graces committed to them, not for their own advantage, but for the benefit and profit of others. We churchmen, ministers and dispensers of the mysteries of Christ, as St. Paul calls us, are such, not for our own benefit, but for yours, my brethren, for, as he says again: "*The manifestation of the Spirit is given to every man unto profit.*"[1] Our ministry is a power, a true power which we have received, not from you, but from Christ, but which we must exercise for your benefit; it is a service, not a dominion, and if our Supreme Head, the Roman Pontiff, calls himself the *Servant of the servants of God;* that is, if his service must be for the good and benefit of all the faithful, who are the servants of Jesus Christ, how much more should we, priests and shepherds, also be their servants? Hence it is our duty to be at your service, to be ready to comply with all your reasonable demands, no matter at what inconvenience to ourselves, or at what sacrifice, even it may be that of life itself. We are administrators of the gifts of Christ, not the owners of them, and wo to us if through our fault or negligence or imprudence any are deprived of them; if so, we shall render a strict account to God, whose stewards we are.

[1] 1 Cor. xii. 7.

Speaking more specifically St. Peter says, "*if any man speak,*" that is, if it is his office to instruct, let him do it as it should be done and as it is fitting that the word of God should be announced; "*if any man minister,*" that is, if it is his office to dispense the sacraments, let him do so as it should be done and with the sentiments and spirit which so exalted a power demands. Doing so, our ministry will be profitable to us, to those in whose behalf we exercise it, and God will be glorified through Jesus Christ, to whom be glory and empire for ever and ever. The ultimate and supreme end of all things here on earth, and especially of the work of redemption, established by Jesus Christ in our midst, is to give glory to God through the sanctification of souls.

HOMILY XXVI

AT THAT *time Jesus said to His disciples:* When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of Me: And you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you, that when the hour shall come, you may remember that I told you of them. —GOSPEL, *John* xv. 26, 27; xvi. 1-14.

You may have noticed that all the Gospels which the Church appoints to be read on the Sundays since Easter, are from St. John and have always a double purpose; first, to comfort the apostles, to strengthen them in the Faith, and to prepare them for the terrible conflicts that awaited them; and next, to assure them that the Holy Ghost would shortly come and complete the work begun by Jesus Christ. This double purpose is also manifest in the few verses which I am about to explain. Let us hasten to listen to and meditate with docile and reverent minds upon these words of Jesus Christ to the apostles, just as if they had been spoken to ourselves.

After reminding His apostles of all He had done for the people by the works and miracles wrought in their midst and of how poorly they had corresponded with His graces; after telling them that the Jews were all the more inexcusable, since, in spite of the many benefits He had heaped upon them, they repaid His love with hatred; and after admonishing them that they must not hope to be better received among men than He had been, as if to bring His discourse to an end He said: "*When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of Me.*" Let us consider these words one by one.

"To what purpose," Jesus seems to say, "do I go on repeating these things to you? The Paraclete will come, the Holy Spirit, whom I have promised you, who will take My place and continue My mission; who will illuminate your minds

with an interior light and give you a knowledge of whatsoever you have heard from Me, because He is the Spirit of truth. *I will send Him from the Father.*" Observe well that it is Jesus Christ who will send this Spirit of truth. Now one who is sent is in a sense dependent on him who sends him. The Holy Ghost, then, who is said to be sent by Jesus Christ, and sent from the bosom of the Father, must be in a sense dependent on Jesus Christ. But how is He dependent on Jesus Christ? Is He dependent on Him inasmuch as Christ is man? No, and it would be impious to suspect even that the divine Person of the Holy Spirit is dependent on the humanity of Jesus Christ, which is created and finite and the work of the Father and of the Son and of the Holy Ghost. The Holy Ghost, then, is thus dependent on Jesus Christ inasmuch as Jesus Christ is God. But the Son and the Holy Ghost are two divine Persons, perfectly equal, because both have the same substance; the Holy Ghost, then, can not be dependent on the Son by reason of substance, which is common to both; it only remains that this dependence is a dependence of origin, in the same sense in which the Son is Himself dependent on the Father; and hence the Holy Spirit is said to be sent by Jesus Christ, because He has His origin from the Son, precisely as the Son is said to be sent by the Father, because He is begotten of the Father. And here note the phraseology of Sacred Scripture; the Father, whose origin is from no other Person, is never, not even once, said to be sent; the Son, who is begotten of the Father, is constantly said to be sent by the Father

and by the Father alone, and never by the Holy Ghost, because His origin is not from the Holy Ghost; and finally, the Holy Ghost is said to be sent, now by the Father and again by the Son, because He proceeds equally from both. It is therefore a truth of faith, my friends, that the Holy Ghost proceeds, not alone from the Father, as both we and our erring brethren of the Greek and Russian Church confess, but also from the Son, as we Catholics profess, and they, wrongly interpreting Holy Scripture, deny.

"This Spirit of Truth," says Jesus Christ, "*who proceeds from the Father,* and whom I will send, and who therefore proceeds also from Me, *will give testimony of Me;* that is, He will tell you and make clear to you who I am; He will be an irrefragable witness that whatsoever I have said is true. Having the same nature with Me and being God as I am, He knows whatever I know; His teaching can not be different from Mine, and therefore He will confirm in every detail whatever you have learned from Me. And what will be the result of all this? This, that *you also shall give testimony, because you are with Me from the beginning.* Whatsoever you have learned of Me will be confirmed by the Holy Ghost, and you in turn will announce the same as witnesses to the whole world."

Who were the apostles? What was their office and what will be the office of their successors to the end of time? The apostles were witnesses to Christ, to His miracles and teaching, and all their successors must bear the same witness.

Witnesses are those who have seen or heard

what they affirm; they must neither add nor take away a syllable of what they have heard and seen, when they are called to state the truth; they must know what they attest; they must be sincere and fearless in what they say, even at the cost of life, and of what is still dearer than life, honor. Now the apostles, from the baptism of Jesus Christ until His death, resurrection, and ascension into heaven, had been constantly with Him: "*You are with Me from the beginning.*" Hence having heard all His teaching, having seen the miracles by which He confirmed His teaching, what ought they to do after Jesus Christ had departed from among them? Only this; they ought to bear witness to what they had heard from Jesus Christ and to what they had seen Him do, and faithfully repeat it to all nations and peoples. This is the office and ministry of apostles, the office and ministry of witnesses. This is why Jesus Christ said to them: "*Ye shall be witnesses to Me in Jerusalem, in Judea, in Samaria, and even to the ends of the earth.*" St. Peter in proposing the election of an apostle to take the place of the traitor Judas, said: "*Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us, one of these must be a witness with us of the resurrection of Jesus.*"[1] Repeatedly in the Acts the apostles declare themselves witnesses to what Jesus Christ had done and said. And what is the Church? She is a constant and abiding witness to what she has heard from those, who in unbroken succession go back to the apos-

[1]Acts i. 21, 22.

tles and to Christ Himself, as Christ protests that He is a witness to what He has learned in the bosom of the Father: "*We testify what we have seen.*"[1] Let us listen, then, with veneration and love to this testimony, incorrupt and incorruptible, coming down to us through the centuries, which began with Christ and will go on until the end of the world, a testimony to which truth and the salvation of our souls are inseparably linked.

Even at that supreme and anxious time the mind of Jesus was wholly occupied in making provision for His apostles, in comforting them and in preparing them for trials to come, and it is not surprising that He went on repeating the same admonitions and counsels. He was like a loving father, about to depart for a distant land to be long absent, who in bidding farewell to his children embraces them and wearies not of saying over and over again to them what is nearest his heart. He tells them that He looks away into the future and that He sees the need of preparing them in advance, lest they should take scandal and be overcome by the violence of the struggles that await them. Therefore He tells them to be on their guard, "for bear in mind," He says, "*they will put you out of the synagogues, yea, the hour cometh that whosoever killeth you will think that he doth a service to God.*" These words, which are so terrifying and which we might be tempted to think exaggerated, were verified to the letter, and to be convinced that they were we have only to read the Acts of the Apostles and the history of the early Church. The poor apostles were all

[1]John iii. 11.

mercilessly persecuted, driven into exile, cast into prison, stoned, and cruelly put to death; such was the ferocity of the Hebrews, their own countrymen, against them, that it could not have been more rabid had the apostles been their most implacable enemies. The wrath and animosity of political parties are deep and ferocious, and the slaughters they have caused, of which history is full, make the blood run cold; but religious wrath and animosity are still more profound and implacable, because they are rooted in the religious sentiment, which of all human feelings is the most intimate, the most sensitive, and the most sacred; and hence religious wars have ever been most appalling and none more so than those waged by the Jews. To kill those who rebelled against Moses, or the Law, or the traditions of Israel, was with them a duty, an act of worship and homage done to almighty God, and of this feeling the conduct of St. Paul before his conversion was a striking example.

And here it is proper to make a few considerations that do not seem to me superfluous.

And, first, we must admire the frankness with which Jesus Christ makes the most stupendous announcements to His apostles. He does not strive to lessen or conceal them; on the contrary, He announces them in language which might seem to be almost crude and harsh, going so far as to warn them to bear well in mind that, not only will they be thrust out of the synagogues, but that those who murder them will believe that they do a holy thing and a service pleasing to God. Jesus did not wish His apostles to deceive or delude

themselves; He wished them to know the naked truth, and, knowing it, to be prepared.

Next, we must note a circumstance obvious in itself, but little adverted to, which very nearly concerns ourselves. The words which Christ addressed to His apostles did not concern them alone, but those also who were to take up and continue their work; in other words, they concerned the Church, and the Church, more or less, in every age. And in fact, while the words by which Jesus Christ gave His power to His apostles were immediately directed to them, were they not also directed to those who were to be heirs to that same power? If, then, the words by which Christ gave His power and dignity to the apostles are directed to us, why will not the words addressed to the apostles, foretelling trials and sorrows and persecutions, be directed also to us? Would we put asunder what Christ has joined together? Would we wish to be heirs to the apostles only in part? Would we wish to enjoy in common with them divine powers, rights, and honors, and not share their sufferings, duties, and humiliations? Would we wish to thrust aside one part of the sacred heritage of Christ and the apostles, and that the most splendid and precious, which constituted their chief glory? Jesus Christ and the apostles were made a target for contradictions, calumnies, and persecutions; the countries they traversed were watered with their sweat and purpled with their blood; their mission was one uninterrupted martyrdom; and will we, then, claim that the world should invest us with power and load us with honors and wealth? If so, how will

the words of Christ be verified in us, who said: "*If they have persecuted Me they will also persecute you. If they have called the good Man of the house Beelzebub, how much more them of His household?*" It is not to be wondered at, then, my friends, that the rulers of the Church, and more than all her supreme Ruler, should be oppressed and harassed; it would be surprising if they were not, for then the surest mark of their being the continuators of the work of Christ and of the apostles would be wanting to them. Wo to us churchmen if the world treats us differently from what it treated our Head and His apostles; it would be a proof that, as Jesus Christ said, we are men of the world, and are not of His. When these truths of supreme wisdom, of which the Gospels and the Letters of the apostles are full, are deeply engraven on our mind, we shall not be scandalized at seeing ourselves fiercely assailed and maligned; rather we shall rejoice at it, as the apostles before us rejoiced. In these days, more than ever before, it is necessary for us churchmen to bring home to our minds and realize these solemn and stern truths of the Gospel of Jesus Christ, because, as St. Paul would say, the days are evil and in all likelihood will grow worse instead of better. He who does not see the storm gathering on every side and threatening us all, is either blind, or closes his eyes that he may not see its approach. Bitter, cruel, and terrible trials await us, but let us put our trust in Him, who said: "*Have confidence, I have overcome the world.*"

Then Our Lord adds: "*And these things will*

they do to you, because they have not known the Father, nor Me." "The world will rise up against you," Christ says to His apostles, "and will deal with you more cruelly than you can conceive; I have foretold it to you; and would you know why? Because they have not known, nor have they wanted to know, either the Father or Me." By the word *Father,* Jesus Christ certainly designates the first Person of the august Trinity, but He by no means excludes the other two Persons; on the contrary, by naming the Father, He by implication and necessarily includes the other two, because the Father is the eternal Principle of both. It is as if He said: "Men will persecute you and torture you, because they refuse to know God or Him who was sent to teach them and who proved His divine mission by multitudinous miracles." And, again, Jesus Christ repeats the motive of His making such terrifying predictions to His apostles: "*But these things have I told you, that, when the hour shall come, you may remember that I told you;* that you may understand that I knew of them before they came upon you, and that as I am able to look away into the future, so shall I be able to strengthen you, although you no longer see Me in your midst."

Let this thought also strengthen and comfort us amid the great struggles of this life. Jesus Christ sees them before they come to pass; He has foretold them; He sees them when they come upon us, and His omnipotent hand sustains us and leads us on to victory. What He did for His apostles, He does for us and will do for all who shall believe in Him until the end of time. Let us not

forget, my friends, that as the power and the teaching of Jesus Christ and of His apostles are and ever will be the power and the teaching of the vicars of Jesus Christ and of the successors to the apostles, so also should the life of Christ and of His apostles be copied by the vicars of Christ and by the successors to the apostles; to believe that it could be otherwise would be to repudiate the Gospel and the very nature of things; it would be to believe that the world had ceased to be the world and that the Gospel of Christ had ceased to be the Gospel of Christ; for the world will ever wage war against the Gospel and against him who preaches it; and therefore the cross will always be the standard of the Church, and in every age will be repeated the words of Christ: "*If they have persecuted Me, they will also persecute you.*"

INDEX

A

Adoption as sons of God, our, 267.
Affrè, Monseigneur, archbishop of Paris, 227.
Agar, a figure of the Old Testament, 91.
All good things come from God, 264.
Allegories in Scripture explained, 89.
Ambrose, St., 28, 93 (*footnote*), 156 (*footnote*), 308 (*footnote*).
Anger, control of, enjoined, 271.
Apostles, the:
    particularly favored by Christ, 49.
    their mission the same as Christ's, 200.
    given the power of forgiving sins, 203.
    their persecution foretold by Christ, 273.
    promised all things, if asked for, 298.
    knew Christ was God, 303.
    who they were, 317.
Aristotle, 142 (*footnote*).
Augustine, St., 108, 156 (*footnote*), 174, 180 (*footnote*), 210 (*footnote*), 225 (*footnote*), 237 (*footnote*), 270, 280 (*footnote*), 283 (*footnote*), 298, 299 (*footnote*), 303 (*footnote*), 306 (*footnote*), 310 (*footnote*).
Authority must be respected, 19.
    before the coming of Christ was brute force, 38.
    without divine, Christ's teachings fall to the ground, 54.
    Christ respected, 111.
    respect for, insisted upon, 240 (*and footnote*).
Avarice to be guarded against, 41, 64.

B

Baptism of Christ a proof of His divinity, 189.
Basil, St., 271, 307 (*footnote*), 309 (*footnote*).

Bernard, St., 271 (*footnote*), 288 (*footnote*).
Bishop, meaning of the word, 221 (*footnote*).
Blasphemy, Christ accused of, 137.
Breathing of Christ upon the apostles, 202.
of the Holy Ghost upon the apostles, 283.
Brothers, Christians should treat one another as, 37, 248.

C

Carnal desires to be avoided, 238.
Casting off of the Synagogue should be a lesson for us, 95.
out of the devil, 71.
Catherine of Siena, St., 132.
Charity in treatment of clergy, 13.
urged by St. Paul, 61.
urged by St. Peter, 309.
Charles Borromeo, St., 227.
Christ:
tempted by the devil, 21.
transfiguration of, 46.
showed special favor to apostles, 49.
acknowledged by the Eternal Father, 54.
casts out devil, 71.
multiplies the loaves and fishes, 99.
His compassion for the multitude, 102.
respected civil authority, 111.
and Hebrew high priest, difference between, 118.
our mediator, 124.
a witness to His own divinity, 126.
could not sin, 128.
His meekness, 133.
a perfect man, 142.
obedient unto death, 144.
greatness of His name, 147.
triumphal entry into Jerusalem, 150.
weeps over the city, 153.
not a respecter of persons, 161.

CHRIST (*continued*):
judge of the living and dead, 168.
His resurrection testified to, 158, 170.
manifests Himself to disciples after His death, 172.
proves certainty of His resurrection, 182.
His divinity testified to by St. John, 185.
the true Son of God, 189.
shows St. Thomas His wounds, 195.
gives apostles power of forgiving sins, 203.
object of His passion and death, 213.
why He allowed Himself to be unjustly judged, 218.
the Good Shepherd, 223.
foretells the conversion of the Gentiles, 233.
foretells His death and resurrection, 250.
foretells the persecution of the apostles and the coming of the Holy Ghost, 273, 314.
promises all things to those who ask in His name, 298.
Christian, proper conduct of a, 66.
a, should live up to His professions, 238.
Christianity, its effect upon tyranny, 38.
Chrysostom, St. John, 42 (*footnote*), 69 (*footnote*), 103, 198, 240 (*footnote*), 280 (*footnote*).
Clouds in Scripture narrative, 53.
Compact, meaning of, in Scripture, 123.
Compassion of Christ, for the multitude, 102.
for city of Jerusalem, 153.
Concupiscence the death of the soul, 263.
Confession necessary for forgiveness, 205.
Converted Jews, their attitude, 114.
Cornelius the centurion, 160.
Covenant, meaning of, in Holy Scripture, 123.
Covetousness to be avoided, 63, 68.
Criticism, rationalistic, on transfiguration of Christ, 48, 58 (*footnote*).
on the miracles of Christ, 75 (*footnote*).
on the multiplication of the loaves and fishes, 106.

Criticism (*continued*):
on the triumphal entry of Christ into Jerusalem, 155 (*footnote*).
on the resurrection of Christ, 199.
on the practice of virtue, 258.
Cyprian, St., 191 (*footnote*), 237.
Cyril, St., 202 (*footnote*), 231, 303 (*footnote*).

D

Dante, 51 (*footnote*).
Death of Christ foretold by Himself, 250.
Descent of the Holy Ghost upon the apostles, 279, 317.
Desert, the, its attraction for religious souls, 23.
Devil, existence of, taught by faith, reason, and universal belief, 24, 74.
Christ casts out a, 71.
Christ accused of having a, 129.
Dignity, priest should remember his, 14.
of Christ, 131.
Divine inspiration extends only to the substance of things, not to their accidents, 35 (*footnote*).
Divinity of Christ proved by His own words, 134.

E

Egotism to be avoided, 141.
Elias at the transfiguration of Christ, 51.
Enthusiasm of the people for Jesus, 152.
Extortion, God will avenge, 45.

F

Faith, the beginning and end of justification, 169.
overcomes the world, 187.
enjoined, 210.
and good works, 263, 287.

Fasting, 25.
Fear of God enjoined, 248.
Following of Christ, 60.
Forgiveness enjoined, 60.
of sins, power of, conferred upon the apostles, 203.
Fortitude enjoined, 213.
Francis de Sales, St., on grace, 162, 227.
Frankness of Christ, 320.
Fraud, God will avenge, 45.
Free, why the Church is said to be, 92.

G

Galilee, sea of, to-day, 100.
Gentiles, enemies of St. Paul, 8.
their calling to the Faith foretold, 159.
Grace, we must co-operate with, 9.
given to all without distinction, 163.
Gregory, St., 174 (*footnote*), 210 (*footnote*), 288 (*footnote*), 291 (*footnote*), 294 (*footnote*), 299 (*footnote*). 312.
Gregory Martyr, St., 57.

H

Hebrews, the:
enemies of St. Paul, 8.
expected an earthly Messias, 110.
Hieronymus, St., 83 (*footnote*).
Holy Ghost, coming of the, 279.
the Spirit of Truth, 317.
Honesty in business relations, 44.
Hospitality enjoined, 310.
Husbands, exhortation to, 42.

I

Idolatry, sin is, 68.
Ignatius, St., 28.

Ignorance not to be taken advantage of, 44.
Impurity to be guarded against, 41, 59.
Injustice of ascribing to religion the faults of its professors, 13.
how to act when treated with, 219.
Irenæus, St., 136 (*footnote*).

J

James the Lesser, St., on faith and good works, 262, 286.
Jerome, St., 28, 55 (*footnote*), 57.
Jesus, derivation of the name, 147 (*footnote*).
Jews, their insult to Jesus, 129.
John, St., testifies to the divinity of Christ, 185.
Josephus Flavius, 110.
Judaism, its imperfections, 88.
Judas Gaulonitas, 110.
Judge of living and dead, Christ is, 168.
Justice in business relations, 45.

K

Kindness of Christ, 256.

L

Laity and clergy, 13.
should cultivate virtue, 20.
Lake of Tiberias to-day, 100.
á Lapide, Cornelius, 42 (*footnote*), 64 (*footnote*), 229 (*footnote*), 312 (*footnote*).
Laws, human, of little avail without religion, 45.
Leo, St., 28, 290 (*footnote*).
Liberty, its proper meaning, 96.
Life, man's, should be regulated by reason and faith, 66.
Luke, St., on the resurrection of Christ, 170.

M

Marriage, sanctity of, 42.
Meekness of Christ, 133.
Ministers of God, how they should act, 14.
Miracles continually taking place, 107.
    St. Peter on, 165.
Miracles of Christ:
    the transfiguration, 55.
    casting out of the devil, 71.
    multiplication of loaves and fishes, 99.
Model of virtue, Christ is, 141.
Moral conquest of the world, the struggle for, 81.
Moses at the transfiguration of Christ, 51.
Mother, a, why the Church is said to be, 93.
Mount of Olives, the, 153 (*footnote*).
Multiplication of the loaves and fishes, 99.

N

Negri, Senator G., on St. Paul, 16 (*footnote*).

O

Obedience to civil authority, 240.
Obscenity to be avoided, 64.
Old Law, a law of fear, 91.
Orphans, how to treat, 294.
Overcoming the world, 186.
Ovid on Pontus, 312 (*footnote*).

P

Persecutions, how to act in, 324.
Prudence enjoined, 306.

R

Rationalism tries to eliminate fact from Gospel narrative, 23 (*footnote*).
Religion and its professors, 13.
what it is, 294.
Renan on St. Paul, 16 (*footnote*).
on Christ's miracles, 75, 107.
Resurrection, the, greatest proof of Christ's divinity, 166.
testified to by St. Peter, 158.
testified to by St. Luke, 170.
foretold by Christ, 250.
Rewards under the Old and New Law, 117.

S

Sacrifice of the Old and New Law, difference between, 118.
Salvation, time of, 11.
Samaritans, hated by Jews, 129.
Sanctity, in what it consists, 40.
Sara, a figure of the Church, 92.
Satan tempts Jesus, 21.
why he seduces men, 26.
his limited knowledge of Christ, 28, 33 (*footnote*).
why Jesus allowed Himself to be tempted by, 30.
the prince of this world, 281.
Scandal not to be taken, 13.
Scapegoat, the, a figure of Christ, 220.
Scenopagia, feast of, 126.
Scribes, their hatred of Christ, 76, 111.
Scriptures, even as a human record, more trustworthy than the opinion of scientific men, 73.
facts narrated therein to be believed as such, 89.
Scurrility to be avoided, 64.
Sea of Galilee to-day, 100.
Servants, advice for, 249.
Shepherd, the good, a figure of Christ, 223.

Sins, why called dead works, 122.
Socrates, 55.
Spiritism, 25 (*footnote*), 77.
St. Ambrose, 28, 93 (*footnote*), 156 (*footnote*).
Augustine, 108, 156 (*footnote*), 174, 180 (*footnote*), 210 (*footnote*), 225 (*footnote*), 237 (*footnote*), 270, 280 (*footnote*), 283 (*footnote*), 298, 299 (*footnote*), 303 (*footnote*), 306 (*footnote*), 310 (*footnote*).
Basil, 271.
Bernard, 271 (*footnote*), 288 (*footnote*).
Catherine of Siena, 132.
Charles Borromeo, 229.
Cyril, 202 (*footnote*), 231.
Francis de Sales, 162, 227.
Gregory, 174 (*footnote*), 180, 210 (*footnote*).
Gregory the Great, 57.
Hieronymus, 83 (*footnote*), 108 (*footnote*).
Irenæus, 136 (*footnote*).
Jerome, 28, 55 (*footnote*), 57.
John, 186.
John Chrysostom, 42 (*footnote*), 69 (*footnote*), 103, 131 (*footnote*), 198, 227.
Leo, 28.
Luke, 170.
Paul, 8, 16 (*footnote*).
Peter, 158.
Thomas, 270-272, 277.
Stoics, and the practice of virtue, 259.
Sufferings, how to act in, 216.
Synagogue, why it was repudiated, 94.

T

Tabernacles, feast of, 126.
Teachers of false doctrine not to be listened to, 69.
Teachings of Christ without divine authority fall to the ground, 54.

Temple at Jerusalem, description of, 115.
Tertullian, 191 (*footnote*).
Testament, meaning of in Scripture, 123.
Thomas Aquinas, St., 271, 272, 277.
Tiberias, Lake of to-day, 100.
Titus, 111.
Tongue, control of the, 271, 291.
Transfiguration of Christ, the, 46.
and rationalistic criticism, 48 (*footnote*), 58 (*foot note*).
its object, 56.
Trinity, the, explained, 191.
Truth should be ever on the lips of the priest, 16.
taught by the Holy Ghost, 282.
Holy Ghost, the spirit of, 315.

U

Unbelief of Thomas, 207.
Uncleanness, all, condemned, 272.
Unction, a figure of grace, 164.
Unselfishness of Christ, 256.

V

Vespasian, 111.
Vicars and successors, distinction between, 201.
Virtue, what is? 140.
and its reward, 258.

W

Waste to be avoided, 109.
Wives, exhortation to, 42.
plurality of, allowed in early society, 87.
"Word, The," is the Son of God, 143.
World, we must keep unspotted from, 294.

PRINTED BY BENZIGER BROTHERS, NEW YORK.

STANDARD CATHOLIC BOOKS

PUBLISHED BY

BENZIGER BROTHERS

CINCINNATI: 343 MAIN ST. NEW YORK: 36-38 BARCLAY ST. CHICAGO: 214-216 W. MONROE ST.

Books marked *net* are such where ten per cent. must be added for postage. Thus a book advertised as *net*, $1.00, will be sent postpaid on receipt of $1.10. Books not marked *net* will be sent postpaid on receipt of advertised price.

MISCELLANEOUS BOOKS

ABANDONMENT TO DIVINE PROVIDENCE. CAUSSADE.	*net*,	0 50
ADORATION OF THE BLESSED SACRAMENT. TESNIÈRE.	*net*,	1 25
ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATECHISM. SPIRAGO.	*net*,	1 50
ANGELS OF THE SANCTUARY. MUSSER.		0 20
ANNOUNCEMENT BOOK FOR SUNDAY MASSES.	*net*,	1 25
ART OF PROFITING BY OUR FAULTS. TISSOT.	*net*,	0 50
ASSERTIO SEPTEM SACRAMENTORUM OR DEFENCE OF THE SEVEN SACRAMENTS, BY HENRY VIII. O'DONOVAN.	*net*,	2 00
AUTOBIOGRAPHY OF ST. IGNATIUS. O'CONOR.	*net*,	1 25
BEGINNINGS OF CHRISTIANITY, THE. SHAHAN.	*net*,	2 00
BENEDICENDA. SCHULTE.	*net*,	1 50
BLESSED SACRAMENT BOOK. LASANCE. Cloth, 1.50; Leather,		2 00
BLOSSOMS OF THE CROSS. GIEHRL.		1 25
BOOK OF THE PROFESSED. Vols. I, II, III. Each,	*net*,	0 75
BOY-SAVER'S GUIDE. QUIN.	*net*,	1 35
BUDS AND BLOSSOMS. COLTON.	*net*,	1 25
CASES OF CONSCIENCE. SLATER. 2 vols.	*net*,	3 50
CATECHISM EXPLAINED. SPIRAGO.	*net*,	2 50
CATHOLIC BELIEF. FAA DI BRUNO. Paper, net, 0.10; Cloth,	*net*,	0 35
CATHOLIC CEREMONIES. DURAND. Paper, 0.20; Cloth,		0 50
CATHOLIC GIRL'S GUIDE. LASANCE.		1 25
CATHOLIC HOME ANNUAL.		0 25
CATHOLIC PRACTICE AT CHURCH AND AT HOME. KLAUDER. Paper, 0.25; Cloth,		0 60
CEREMONIAL FOR ALTAR BOYS. BRITT.	*net*,	0 35
CHARACTERISTICS OF TRUE DEVOTION. GROU.	*net*,	0 75
CHILD PREPARED FOR FIRST COMMUNION. ZULUETA. Per 100,	*net*,	3 00
CHRISTIAN APOLOGETICS. DEVIVIER.	*net*,	2 00
CHRISTIAN EDUCATION. O'CONNELL.	*net*,	0 60
CHRISTIAN FATHER. CRAMER. Paper, 0.15; Cloth,		0 35
CHRISTIAN MOTHER. CRAMER. Paper, 0.15; Cloth,		0 35
CHRISTIAN MYSTERIES. 4 vols. BONOMELLI-BYRNE.	*net*,	5 00
CHRIST IN TYPE AND PROPHECY. MAAS. Vols. I and II. Each,	*net*,	2 00
CHRIST'S TEACHING CONCERNING DIVORCE. GIGOT.	*net*,	1 50
CHURCH TREASURER'S PEW COLLECTION AND RECEIPT BOOK.	*net*,	1 00
CLERGYMAN'S HANDBOOK OF LAW. SCANLAN.	*net*,	1 35
COME, LET US ADORE. HAMMER.		0 75
COMMANDMENTS AND SACRAMENTS, INSTRUCTIONS ON THE. LIGUORI. Paper, 0.15; Cloth,		0 35
COMPENDIUM JURIS CANONICI. SMITH.	*net*,	2 00
COMPENDIUM SACRÆ LITURGIÆ. WAPELHORST.	*net*,	2 50
COMPENDIUM JURIS REGULARIUM. BACHOFEN.	*net*,	2 50
CONCORDANCE OF HOLY SCRIPTURES. WILLIAMS.	*net*,	3 50
CONFESSIONAL, THE. WIRTH.	*net*,	1 00

CONSECRANDA. Schulte.	*net,*	1 50
CORRECT THING FOR CATHOLICS. Bugg.	*net,*	0 75
COUNSELS OF ST. ANGELA.	*net,*	0 25
DATA OF MODERN ETHICS EXAMINED. Ming.	*net,*	2 00
DEVOTIONS TO THE SACRED HEART FOR THE FIRST FRIDAY OF EVERY MONTH. Huguet.	*net,*	0 40
DEVOTION TO THE SACRED HEART OF JESUS, THE. Noldin.	*net,*	1 25
DIGNITY AND DUTIES OF THE PRIEST. Liguori.	*net,*	1 50
DIVINE GRACE. Wirth.	*net,*	1 60
DIVINE OFFICE. Liguori.	*net,*	1 50
DOGMATIC THEOLOGY, OUTLINES OF. Hunter. Vol. I, II, III. Each,	*net,*	1 50
ECCLESIASTICAL DICTIONARY. Thein.	*net,*	5 00
EDUCATION OF OUR GIRLS. Shields.	*net,*	1 00
ELEMENTS OF ECCLES. LAW. Vols. I, II, III. Smith. Each,	*net,*	2 50
ENCYCLICAL LETTERS OF POPE LEO XIII, THE GREAT.	*net,*	2 25
EUCHARISTIC CHRIST, THE. Tesnière.	*net,*	1 25
EUCHARISTIC LILIES. Maery.		1 00
EXPLANATION OF BIBLE HISTORY. Nash.	*net,*	1 60
EXPLANATION OF THE COMMANDMENTS. Rolfus.	*net,*	1 00
EXPLANATION OF THE CREED.	*net,*	1 00
EXPLANATION OF THE GOSPELS AND CATHOLIC WORSHIP. Lambert. Paper, 0.20; Cloth,		0 50
EXPLANATION OF THE HOLY SACRAMENTS. Rolfus.	*net,*	1 00
EXPLANATION OF THE MASS. Cochem.	*net,*	1 25
EXPLANATION OF THE OUR FATHER AND THE HAIL MARY.	*net,*	0 75
EXPLANATION OF THE PRAYERS AND CEREMONIES OF THE MASS. Lanslots.	*net,*	1 25
EXPLANATION OF THE SALVE REGINA. Liguori.	*net,*	0 75
EXTREME UNCTION.		0 10
FLOWERS OF THE PASSION.		0 50
FOR FREQUENT COMMUNICANTS. Per 100,		3 00
FOUR LAST THINGS. Cochem.	*net,*	0 75
GENERAL CONFESSION MADE EASY. Konings.		0 15
GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Gigot.	*net,*	2 50
GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Abridged. Gigot.	*net,*	1 50
GENERAL PRINCIPLES OF THE RELIGIOUS LIFE. Verheyen.	*net,*	0 30
GENTLEMAN, A. Egan.	*net,*	0 75
GIFT OF THE KING, THE.		0 60
GLORIES OF DIVINE GRACE. Scheeben.	*net,*	1 60
GLORIES OF MARY. Vols. I and II. Liguori. Each,	*net,*	1 50
GLORIES AND TRIUMPHS OF THE CATHOLIC CHURCH, THE.		2 00
GOD, CHRIST AND THE CHURCH. Hammer.		2 00
GOFFINE'S DEVOUT INSTRUCTIONS.		1 00
GOLDEN SANDS. 3 vols. Each,	*net,*	0 50
GREAT MEANS OF SALVATION. Liguori.	*net,*	1 50
GREAT SUPPER, THE. Coubé.	*net,*	1 25
GREETINGS TO THE CHRIST CHILD.		0 60
GROWTH AND DEVELOPMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. Burns.	*net,*	1 75
GUIDE FOR SACRISTANS.	*net,*	0 85
HARMONY OF THE RELIGIOUS LIFE. Heuser.	*net,*	1 25
HELPS TO A SPIRITUAL LIFE. Schneider.	*net,*	1 25
HIDDEN TREASURE. Blessed Leonard. Paper, 0.15; Cloth,		0 35
HISTORY OF AMERICAN COLLEGE. Brann.	*net,*	2 00
HISTORY OF THE CATHOLIC CHURCH. Alzog. 3 vols.	*net,*	8 00
HISTORY OF THE CATHOLIC CHURCH. Brueck. 2 vols.	*net,*	3 00
HISTORY OF ECONOMICS. Dewe.	*net,*	1 50
HISTORY OF THE MASS. O'Brien.	*net,*	1 25
HISTORY OF THE PROTESTANT REFORMATION. Cobbet.	*net,*	0 75
HOLY EUCHARIST AND FREQUENT AND DAILY COMMUNION. O'Connell.	*net,*	0 60
HOLY EUCHARIST. Liguori.	*net,*	1 50
HOLY HOUR. Keiley.		0 10
HOLY MASS. Liguori.	*net,*	1 50
HOLY SACRIFICE OF THE MASS WORTHILY CELEBRATED, THE.	*net,*	1 50

BX 1756 .B65 N413 1909
v.2 SMC
Bonomelli, Geremia,
1831-1914.
New series of homilies
for the whole year /
AXF-1661 (sk)